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CHRONICLE

Anti-Trust Bills.—The President after a conference with the Attorney General is considering the wisdom of abandoning certain of the supplemental provisions to the Sherman law that are embodied in the four so-called Administration measures introduced in response to the specific recommendations contained in the recent anti-trust message. The President has come to realize that the comparatively definite understanding of the meaning of the Sherman law, as established by directions of the Supreme Court, may be dangerously disturbed by some of the provisions suggested for the supplemental legislation.—James J. Hill stated in Washington, on February 17, that he did not feel that business should be apprehensive of the administration's trust legislation programme.

Canal Tolls.—President Wilson has announced at Washington that he is confident the free tolls provision of the Panama Canal act will be repealed at this session of Congress. He predicts that ships will be in the Canal by fall. Col. Goethals arrived in New York on February 19, on his way to Washington to consult with the President. He refused to talk about his proposed appointment as New York's Police Commissioner, but said he would not leave the Canal provided the Federal Government needed his services.

Peace Treaties.—In the discussion by the Senate, on February 19, of the general arbitration treaties recommended for ratification by the Committee on Foreign Relations, Senators O'Gorman and Root clashed over the former's attack on the Carnegie Peace Foundation. Senator Root is an official of this organization which

Senator O'Gorman declared was not for the promotion of international peace, but for the promotion of an Anglo-American alliance. He said its principal purpose is sinister and corrupt and for the benefit of certain interests represented by those who dominate it. He read an article by Mr. Carnegie published in the *North American Review* in 1893 on the question of the War for Independence, in which an Anglo-American union was advocated. Senator Root earnestly repelled the suggestion that the organization had any sinister purpose. He said that the charge made was offensive to him, and severely criticised Senator O'Gorman. In an effort to conciliate Senator Root, Senator O'Gorman insisted that he had not meant to be personal in his allusions to the Carnegie Peace Foundation.

Railroad Rates.—The eastern railroads that are petitioning for a 5 per cent. increase in rates will receive their first relief from the Interstate Commerce Commission on April 1. New freight tariffs are being prepared. Allowances to industrial lines will be cut off, in conformity with the recent decision of the Commission, which condemned these "rebates."

Industrial Aid.—A Federal Commission to make a thorough investigation of industrial conditions with a view of aiding the unemployed has begun its work. Attention first will be given to public and private employment agencies, to bring out to what extent the trouble is due to their lack of organization and inefficiency, and four investigators have been assigned to undertake this task, with orders to report within six weeks. The commission regards the unemployment problem as a permanent one, because the present conditions in the labor field

are virtually the same as exist every year at this season. Therefore, besides seeking to find some measure of relief immediately for the suffering, it is proposed to gather material for the preparation of legislation by Congress to establish a federal employment bureau, which shall serve as a clearing-house for public and private agencies and direct the movement of migratory workers.

Suffrage.—In the Senate, on February 18, the women suffrage amendment was discussed without action. Senator Bristow charged President Wilson with being inconsistent when he declined to favor suffrage because it was not treated in the Democratic platform.—In Massachusetts on February 18 the legislative committee on constitutional amendments voted to recommend a referendum on the question of allowing the voters to decide whether suffrage shall be extended to women. On the same day at Annapolis, Md., the woman suffrage bill was killed in the House of Delegates by a vote of 60 to 34. The bill provided for the submission to popular vote of a constitutional amendment to give women the right to vote. The vote disposes of the question for this session by the Maryland legislators.—The New York Woman Suffrage Association has decided to have no public parade this year. There will, however, be a demonstration for the suffrage amendment to the Federal Constitution. This will be held in Union Square, at noon, on Saturday, May 2.—The National Association Opposed to Woman Suffrage will begin at once to organize anti-suffrage societies in Wisconsin, Minnesota, Nebraska, and Iowa. The Congressional Committee of the same organization will make campaigns in all the States where women do not vote. The anti-suffragist campaign was started on February 14 in Milwaukee at a mass meeting. From Wisconsin the campaign will be carried into Minnesota. Mass meetings will be held in St. Paul and Minneapolis. From these cities the campaigners go to Omaha, and thence to Des Moines, St. Louis, and Cincinnati. "The antis," says the statement from the officers of the organization, "take the position that, since Congress has refused to make woman suffrage a national issue, the question must be fought out in the individual States, and, therefore the opponents of woman suffrage must be fully organized and prepared to take up the fight in any State where it may be necessary."—Representative Clayton of Alabama, chairman of the House judiciary committee, states that the congressional union for woman suffrage would be given a hearing by the committee on March 3. Suffrage speakers from virtually all parts of the country are to be taken to Washington by the union to voice their sentiments to the committee.—A bill for the enfranchisement of women in the union of South Africa, which was introduced into the House of Assembly at Cape Town, Union of South Africa, on February 18, was negatived on the first reading by the narrow majority of 43 against 42 votes.

Mexico.—Maximo Castillo, the bandit who is charged with having wrecked a train in the Cumbre tunnel by which 51 persons including 16 Americans were killed, was captured on American soil by U. S. Cavalrymen, on February 17. The State Department officials are puzzled what to do with him. Villa wants him extradited and promises to execute him at once. To comply with this request would be almost a recognition of belligerency for the Federals. He has been sent to the military camp at Fort Bliss pending a formal decision on the case.—Mr. O'Shaughnessy, the Chargé d'Affaires, has officially complained to President Huerta about the scurrilous editorials against President Wilson that have been printed in the government organ *El Imparcial*. The answer was that they would be stopped.—Both Villa and Huerta have consented to the establishment of a neutral zone near Torreon. Foreigners and non-combatants can retire here during the engagement which it is expected is to take place at Torreon between the rival Mexican armies.

South America.—A new cabinet has been appointed in Argentina constituted as follows: Minister of the Interior, Miguel Ortiz; Finance, Enrique Carbo; Foreign Affairs, José Luis Murature; Agriculture, José Malbran; Public Works, Manuel Moyano; War, Gen. Velez; Justice and Public Instruction, Horacio Calderon; Marine, Saenz Valiente.—In Peru the deposed president Billinghurst has been sent into exile with his son George, and his minister of the interior, Don Gonzalo Tirado. At midnight on February 17 he was taken from the penitentiary at Lima under military escort to the port of Callao, about six miles away, where he and his two companions were placed on board the Peruvian cruiser Lima which then sailed for Panama.—Congress will be asked to raise the Diplomatic Mission in Argentina to the rank of an Embassy. It is believed that a similar course will be adopted in regard to Chile.

Canada.—A joint committee of both Houses of Parliament is to be appointed to examine the divorce question. Its present condition is anomalous. The Senate is the divorce tribunal in general, as the House of Lords was in England before the divorce court was established; and divorces are obtained legislatively by means of a private bill. Nevertheless, provinces that entered the Confederation with a divorce court already established retain it, as, for example, British Columbia. There has always been a number of people anxious for divorce courts throughout the Dominion. The apparent reasons alleged for them are the desirability of uniformity in the matter, and the propriety of making divorce as easy for the poor as for the rich. There is another reason why some agitate in the matter, though they do not express it, the desire to get the Dominion Parliament started on matrimonial legislation. Once this is begun they hope to be able to work their designs against the Province of Quebec.—A Canadian, returned from a visit to Aus-

tralia, says that the Commonwealth is not to be compared with Dominion from the farmer's point of view. This may be so; but when one sees shiploads of beef, butter, eggs, etc., coming into Canada from the Southern colonies, one may be allowed to suspend his judgment.—A company was formed lately to take over and unite under one control Canadian steamship companies operating on the lakes and the Atlantic coast. To float it the attempt was made to put £1,300,000, 5 per cent. bonds on the London market at 93. The attempt was unsuccessful; only 10 per cent. of the bonds were subscribed for.

Great Britain.—Lord Murray of Elibank made his apology in the House of Lords for his share in the Marconi transactions and for his using the funds he held as Chief Whip of the Liberals, to speculate in that stock. Though he was more penitent in his demeanor than his associates in the Commons, the House did not absolve him, but reserved its decision for calm deliberation.—The relations between Mr. Lloyd George and the landholding peers have become exceedingly bitter since the Glasgow speech in which he warned them to make way for the people. The *Times*, reviewing his accusations, accuses him of deliberate falsehood. Some think that its object is to draw him on to prosecute it for libel; others pretend that the more conservative members of the Government are behind the attack. Should the Government identify itself with him in the land campaign the feeling between the two parties, bitter enough, will become rancorous hatred. The peers are determined to sell off all their land in such case and invest abroad, which will mean, they reckon, that the land, in the hands of new owners, will no longer bear the burden of taxes it carries to-day. Thus taxation will fall upon the people, and the discontent following will bring about the fall of the Government. The theory is plausible: we shall see how the facts correspond to it.—In opposing the motion of the Labor party for Government interferences in the deportation of the agitators from South Africa, Mr. Vernon Harcourt said that "the Empire is held together by a silken cord. Make of this a whip-lash and the first crack of it will be the Empire's knell." The rhetoric is a little mixed, but the sense is clear. There is no Empire; for this means an Imperial Government. There is no Federation; for this demands a Federal Government. There is but an alliance, loose and informal, of sovereign states, from which each one may fall away at its convenience.—Sir Stuart Samuel, who was found to have forfeited his seat in Parliament on account of contracts his banking house had with the Government, has been declared to have incurred fines amounting to some \$65,000, for votes given in the House during the existence of those contracts. He will appeal from the decision.

Ireland.—The National Directory of the United Irish League reelected Mr. Redmond president and Mr.

Devlin secretary at their annual meeting, which they believed would be their last, as the expected enactment of Home Rule within the year would permit the disbandment of the organization. The United States and Canada were included in the resolution of thanks for generous support. Mr. Birrell's Land Purchase Bill, lowering the tenant's annuity from $3\frac{1}{2}$ to $3\frac{3}{8}$ per cent. and paying the landlords half in cash instead of all in 3 per cent. bonds, was approved, provided compulsory sale was insisted upon. Figures were produced to show that another election would result in a considerable enlargement of the Nationalist majority in Ulster, owing to the increasing numbers of Protestant Home Rulers. Acknowledgement was made of the courage of these Ulster Protestants in the face of calumny and boycotting, and for their manly defence of their Catholic countrymen, which was "an augury of the happier time, when under an Irish Parliament, Irishmen of all creeds will work together for the welfare of their common Fatherland." The Home Rule Bill was approved of as it stands, and there was no direct reference to the proposed dropping of Irish control of the Postoffice, but there has been constant protest in the papers against the proposal.—At a large Gaelic Revival meeting in Limerick, presided over by the Mayor, a letter was read from Bishop O'Dwyer, advising the League to devote its energies to impressing on parents the duty of having their children taught the national language. Douglas Hyde said that under Home Rule Gaelic must be an essential part of the whole educational program, and Gaels must be prepared to turn elections, if necessary, in favor of their own candidates. Canon Ryan, Vicar-General of Cashel, agreed with Dr. Hyde, but meanwhile they must change the spirit of the primary schools and the Board that ruled them. Compulsory Gaelic had benefited the now flourishing National University, and it would prove equally advantageous to all education.—Owing to the cattle disease having been discovered in one townland the Dublin port was closed by the British authorities against all live-stock, but as the absolute segregation or extinction of the disease allowed no further excuse for stopping the commerce of the whole country, the port has since been opened.—Speaking as the guest of the National Liberal Club, Mr. Redmond said that any concessions made to Northeast Ulster must be only as the price paid for consent and agreement, and that "if Home Rule is killed Ireland will be absolutely ungovernable under the old régime."

France.—It is reported that the date for the next general election for Parliamentary representatives has been fixed for Sunday, April 26.—On February 15 the electoral campaign of the new Briandist Party was opened at Havre amid scenes of much disorder. The new organization is composed of many Republican senators and deputies and its object is stated to be the good of France as a whole before any local issues. Aristide

Briand, the former Premier; J. Louis Barthou, also a former Premier, and other leaders addressed a gathering of more than 3,000 enthusiastic followers. Opponents of the movement prepared a warm reception for the speakers. As M. Briand passed through the streets from the station to the meeting hall, a few stones were thrown, but the ex-Premier was not harmed.—Resolutions urging the French government to take concerted action with the United States and the European powers to re-establish order in Mexico were passed on February 18 by the national committee of councilors of French foreign commerce. Measures to protect French residents and interests in Mexico also were urged upon the government.—There is public dissatisfaction in regard to the agreement between France and Germany in regard to the railroads in Asia Minor. It is called "the eviction of France from the Bagdad Railway" by the *Temps*. "It is true," it adds, "that the advantage remains that a litigious question with Germany is arranged and the risk of a conflict is suppressed. We have a school of diplomats who are in a minority, but who are most active, which considers that any agreement with Germany is a victory no matter what the cost may be."

Spain.—Press despatches report a disastrous visitation in Oviedo. The town and the surrounding country are covered with wreckage left in the path of a cloudburst. Residents were obliged to take refuge on the roofs of houses, cattle were swept away, many houses collapsed, and roads were inundated.—The village of Espinosa de los Caballeros, a small agricultural centre in the province of Avila, with a population of about 300, was destroyed by fire on February 18. Many persons lost their lives in the flames.—The hostile tribes in Morocco are reported to be restless once again, and the situation is anything but promising. The Tetuan camps have been attacked. In the Larache district a hostile demonstration was vigorously repulsed, according to despatches from Madrid, but the Spanish losses are admitted to be heavy. Several officers were included in the published list of casualties.

Germany.—Although the position of the Christian trade unions has been clearly defined by the Holy Father they are still the centre of controversy. The German Episcopate in particular has again been brought into the foreground by recent happenings and Socialists have sought to make capital of these incidents. Comrade Erdmann, during a session of the Reichstag, spoke of the terrorism which the Catholic bishops are exercising over Catholic workingmen who wish to combine for economic purposes. In particular he taunted the Christian labor leaders with spending sleepless nights thinking over their troubles. He was instantly answered by Representative Giesberts, the champion of the Christian unions. The speaker showed that there was no question of any terrorism against workingmen, that they were perfectly free

to join any union which respected their religious and moral principles. While Socialist trade unions are openly opposed to the interests of the Catholic workingman, the latter was entirely free to enter either the Christian or the Catholic trade unions according to his choice. He then carried the war into the enemy's country by pointing to the endless confusion which Socialists are causing in every land among the workingmen at a time when unity is especially desirable. Even National Liberals joined in the applause accorded the Catholic labor leader, and the Socialist partisans who in the beginning had interrupted his speech with loud outcries were in the end completely silenced and discomfited. Representative Erdmann, who in the past has always been a bitter enemy of the Centre and the Christian labor unions, and who in our own country has been spreading his false and calumnious literature regarding them, was forced to beat a disgraceful retreat. The controversy to which he alluded, and which still exists between Catholics, in nowise can render doubtful the toleration to be shown to the Christian trade unions, and the right of every Catholic to choose between them and the Catholic trade unions. In the former case, however, the Catholic workingman is likewise to belong to a Catholic *Arbeitsverein*, or Workingmen's Association, intended to give him the necessary Catholic social instruction and solidarity, and to preserve him alike from economic radicalism and modern immorality and infidelity.—An appropriation of two hundred thousand marks was voted by the Reichstag for the Olympic games to be held in Berlin. The German turners themselves were divided upon this subject. During the debate in the Reichstag the American "craze for records" was severely criticised by the speakers as lowering the true ideals and purposes of athletic sports. The Socialists voted against the appropriation because the Workingmen's Turning Societies were not represented on the Olympic Committee. The fate of the bill rested with the Centre, which likewise was divided, although the greater part voted in its favor.

Austria.—The Socialist party arranged for a demonstration to be made by the unemployed workingmen of Vienna. About two thousand took part in the parade, which marched to the Rathhaus, under the leadership of Socialist members of the Reichsrath. No disorders occurred. Hunger riots, on the other hand, are reported from Galicia. It was stated in a despatch to the London *Daily Mail* from Vienna that the bakeries had been looted and the bread supplies distributed among the army of the unemployed, who afterwards made a demonstration before the Rathhaus. The distress appears to be particularly acute in Galicia. The great stream of emigrants, which the Government sought to stay, comes mainly from this province. The Balkan wars are in no slight measure accountable for the extreme seriousness of the present economic crisis.

QUESTIONS OF THE DAY

Lenten Almsgiving

For the average American Catholic, Lent can no longer be called a season of penance. Though the Church's laws of fasting are solemnly promulgated still, whole classes of people are dispensed from observing them. As the practice of penance restrains the passions, lifts up the heart and confers on the soul the rewards of virtue, these advantages will be lost by those dispensed from fasting unless other ways are found of gaining the graces that follow the practice of bodily penance. By far too many Catholics, however, an adequate substitute for fasting is not used. Consequently, when Easter comes they look back regretfully on the six weeks that have sped past and find themselves no nearer to God, no richer in spiritual treasures, and no more effectively weaned from the world than they were before Lent began.

But this need not be. For most Catholics can so devote themselves during Lent to the practice of almsgiving, as to reap thereby the fruits of bodily penance. We know what wonderful blessings are promised in Holy Writ to those who give alms. "Alms delivereth from death," said the Angel Raphael to Tobias, "and the same is that which purgeth away sins, and maketh to find mercy and life everlasting." "Blessed is he that understandeth concerning the needy and the poor," the Psalmist sang. "The Lord will deliver him in the evil day." "Give alms," said our Lord, "and behold all things are clean unto you." Again, "Give alms," and thus "make to yourselves bags which grow not old, a treasure in Heaven that faileth not, where no thief approacheth, nor moth corrupteth."

Almsgiving, therefore, when practised with the proper dispositions, is an act of mercy that blesses him that gives and him that takes. But the greater benediction falls, unquestionably, on those who give. If they bestow alms according to their ability, "not with sadness or of necessity, for God loveth a cheerful giver"; if they bestow them secretly, avoid ostentation, and are content to have God alone the witness of their deeds, they will reap in time and eternity the manifold blessings that are promised the merciful. To Lenten almsdeeds, moreover, there can easily be added a special expiatory and penitential value that must not be overlooked. Alms given at this season should represent what has been saved by abstaining in the spirit of the time from certain forms of amusement and of self-indulgence. It is not a question here of giving up luxuries, plays, dances, books or companionships that are morally dangerous. If there are "wish-bone Catholics" to whom such abstinence would be a severe penance, let them by all means practise it not only during Lent, but for the rest of the year as well. The Catholics, however, whom the writer has in mind are of the vertebrate type. To them the suggestion is offered that the money they otherwise spend on innocent

and lawful pleasures be devoted during Lent to charitable purposes. For forty days let Catholic men and women deprive themselves of their favorite dishes and beverages, shun the theatre and the ball-room, curtail all lavish extravagance in dress, travel, etc., and give to the worthy poor the money these retrenchments would save. The penitential value of the alms will, of course, be measured by the amount of self-sacrifice involved.

Deserving charities abound. Though according to the Apostolic precept we must "work good to all men," it is "especially to those who are of the household of the Faith" that the Catholic's alms should be given. The best way of meeting the immediate needs of our poor is to communicate with a local St. Vincent de Paul Conference and leave in the efficient hands of its members whatever one wishes to offer for the relief of the needy. The giver can thus be sure that his entire alms will reach the persons whom it will benefit most. The St. Vincent de Paul Society, it should be remembered, maintains no high-salaried list of directors, or no army of well-paid "social workers." The members of each Conference are devoted and experienced men who directly serve the poor out of Christian charity and receive no wages. Or, perhaps, our Lenten almoner would prefer to give a home to a destitute orphan or two. There is scarcely a Catholic orphanage in the land that a substantial gift would not enable to save to the Faith some child that would otherwise be brought up under Protestant influences. Or would our almsgiver rather make comfortable the last years of the aged? Institutions like those conducted by the Little Sisters of the Poor are very grateful for even a little assistance. Hospitals, homes for working girls, day nurseries, protectories, boys' clubs, and asylums, which have been built and staffed by noble religious now largely depend for their upkeep on the charity of Catholics. We heartily recommend them to our Lenten almsgiver. But, perhaps, it is the thought of Catholics, who, through no fault of their own, are living in a state of spiritual destitution that awakes the zeal of the reader. Scores of churches, we well know, need to be built for Catholic communities scattered through the South and West. Many a family's Lenten retrenchments would almost pay for one of these churches. Is it the condition of the heathen who sits in darkness that appeals to our love of souls? Then a generous alms will educate for the priesthood a young man who burns to devote himself to the Foreign Missions. A sum, moreover, that to the giver would mean very little, will enable an apostle in the Orient to increase perhaps a hundred fold his harvest of souls.

The financial distress in which so many of our Catholic educational institutions are almost constantly found offers unlimited scope to those who aim to make Lent as profitable to others as to themselves. Our parish schools, high schools, academies, colleges and universities do not attract, accommodate and retain all the Catholic students they should, and the chief reason is because we

lack the material resources that non-Catholic institutions of learning have in such profusion. No worthier recipient of a generous alms can surely be found than a struggling Catholic school, for the preservation of the school means the preservation of the Faith.

There is yet another channel that should not be left unmentioned for the wise distribution of Lenten alms. It is furnishing with good Catholic literature those who would not otherwise read it. To bring into Catholic homes Catholic papers, books and periodicals is a great charity, a true apostolate, and nowadays, we may add, a vital necessity. A woman who has retrenched her personal expenses during Lent could hardly put to better use the money thus saved than by supplying the homes of poor, ignorant or careless Catholics with subscriptions to representative Catholic papers.

Perhaps the reader has seen somewhere a picture representing the Infant Saviour clothing Himself by using a small alms that has just been dropped into the poor-box. The design beautifully symbolizes a profound truth. Christ, indeed, is reigning now in Heaven, the King of endless glory, and needs no alms of ours for Himself. But He has left with us those who do, and has deigned to consider as shown to Himself whatever kindness we extend to the least of His brethren. Besides the reward each act of charity will receive, the faith that can discern Christ in the poor and needy will also be fully recompensed. This is plain from the striking words our Blessed Lord uses in His description of the Last Judgment. When those who by practising the corporal works of mercy have been kind to the hungry, the homeless and the sick, ask in amazement as they behold the magnificence of their reward: "When, Lord, did we see Thee hungry, naked or homeless, and ministered to Thee?" Jesus answers: "Amen, I say to you, as long as you did it to one of these, My least brethren, you did it to Me."

WALTER DWIGHT, S.J.

The Missing Link

The necessity of the missing link is imperative. It must be found. The peace and reputation of a large number of scientists are contingent on its discovery. These men have spun an interesting hypothesis which is barely holding together. Evidence is needed to bring the hypothesis into the realm of theory. Evidence is needed to make the theory a dogma. The "missing link" is the evidence. It must be found. Once that is found, the hypothesis will jump the theory stage and leap into a dogma. In the eyes of these scientists, animate nature is like a great chain reaching from earth to heaven. There are many links in the chain. The first link is crude and imperfect. However, despite its crudeness, it gives rise to the more perfect second link. The second in turn gives rise to the third, which is more perfect than either of its predecessors. Thus the process continues until the last link is reached. A continuous, unbroken

chain is formed. A more perfect link arises from a less perfect link in uninterrupted succession. As with the chain, so with animate nature. It, too, is an unbroken chain. Plants and animals are the links. Succeeding links arise from preceding links without a break or gap. For instance, in one case man's descent is illustrated by a chain in which the monera are the first link; single-celled primeval animals, the second link; many-celled primeval animals, the third link, and so forth, through gliding worms and sack worms and salamanders and semi-apes and tailed, narrow-nosed apes and tailless, narrow-nosed apes and speechless, ape-like men to talking men. The strength and value of this chain and any other depend on the "missing links." If a link be wanting the chain is useless. Many links are needed for the chain. At present our concern is with one only, the link between ape and man. Has it been found? The man in the street says so. He talks about it on every occasion. But he talks words only, or borrowed ideas which he does not understand. The problems involved are far beyond his ken. The public prints say so. They must have copy. The missing link makes excellent copy. Its picture alone fills half a column. Some scientists say so. They have said so many a time. They have been discovering missing links for more than half a century. To-day a skull cap and a femur are found. A missing link is proclaimed. Tomorrow a jaw-bone and a molar are unearthed. A new missing link is heralded. The old one is forgotten. Thus runs the history of the "missing links" from the Neanderthal down to the Sussex man.

The discovery of the Neanderthal remains threw genetic evolutionists into a state of great excitement. Their case was proved at last. Doubts and dissensions soon arose among the scientists, however. Strife ensued. Twelve different opinions was the result. Some said the Neanderthal creature was an idiot. Others proclaimed it a Mongolian Cossack. Others still insisted it was an Early German. Others protested that it was a Dutchman. Others made it an early Frieslander. Others found in it a close relative to the Australian blacks. Others were sure that it was a paleolithic man. Huxley asserted that in no sense could it be regarded as a creature intermediate between man and ape. The discoverer of the remains still piped that the creature was the "missing link." All crows look white to their mothers. *Pithecanthropus erectus* fared no better. His sponsor strove hard to make him the missing link. True, the creature had left only a cranium, a femur and two molars behind it. Such scant matter is scarcely sufficient for a safe scientific hypothesis. Dubois' zeal filled in the empty spaces. He elaborated a hypothesis, and grew eloquent over it in the "Third International Congress of Zoologists." Virchow was listening. Dubois sat down. Virchow arose: the *Pithecanthropus erectus* was buried, simply but decently. Attempts have been made to bring it forth from the grave and resuscitate it. They have ended in failure. So, too, hypotheses built up on the Spy

skull, the Chapelle-aux-Saints skull, the Ferrand-Perigord skull, the Lansing skull, have all fallen to pieces under scrutiny. There is a new missing link now. It was discovered last year. A gravel bed in Sussex yielded up part of a skull and part of a jaw-bone in which were two teeth. Scientists fell to immediately. Their imaginations were stirred; their tongues were loosed. Pencil and brush of artists became busy; and readers of our popular magazines know all about the exact appearance of the Sussex man, dawn man. His picture is everywhere. Is he the missing link? The sensational papers are sure of it. Scientists are divided in their opinion. Some of the anthropologists in attendance at the eugenic congress in London last summer declared he was; others were just as sure he was not. Here is an end to certitude about the matter already.

The skull and teeth are human. That is admitted. The jaw-bone is ape-like. That is admitted too. This does not constitute a "missing link." There is nothing wonderful in it. Some time since Kamberger declared that he had in his possession a modern human jaw with all the characteristics of the Spy and Krápina remains. These last were thought apish. Kamberger's relic is not apish but human. This is the first point scored against the missing link hypothesis of the Sussex man. Nowadays some human jaws are wonderfully ape-like. The chin projection is absent. Yet the man is a man. This is a second point scored against the new dawn man.

But apart from all this there are other difficulties. Why has the Sussex man a human skull, human teeth and a simian jaw? Anthropologists will answer that the brain led the way in the evolutionary process. That became human first. Then, probably by sexual selection, other human features were evolved. This explanation labors under one defect: it does not explain. For why were the less important teeth evolved before the more important jaw? The natural process would be, jaw first, teeth afterwards. And this too on the anthropologists' own showing. According to them, animal teeth were retained for defensive purposes after other human features were evolved. But a man so far down in the scale as the Sussex man would probably find apish teeth very useful indeed for defensive purposes. The Sussex man is not advancing genetic evolution very far.

There is another aspect to this question. Nature is prodigal. She did not pin the existence of the whole human race to one pair of "missing links." These "links" must have been numerous. What has become of their remains? The remains of apes and men are multitudinous. Thirty kinds of extinct apes have been classified. Skeletons of all kinds of men have been found. Not one missing link has been discovered. Have the "clericals," the "theologians," annihilated all of them? Dana thinks not. He insists that "if the 'missing links' ever existed, their annihilation without a relic is so extremely improbable that it may be pronounced impossible." There is truth in this. Fifty years or more ago

Quatrefages and Wigand declared that not one instance of gradual transition from one species to another had been proved. Such, too, was Namman's opinion, and Müller's and Virchow's and Vogt's and Dubois-Raymond's. It was and is the opinion of a host of others.

This applies to the vegetable kingdom as well as to the animal. Carruthers is right in declaring that the whole evidence supplied by fossil plants is opposed to the hypothesis of *genetic* evolution. He is right in proclaiming that there is an entire absence amongst fossil plants of any forms intermediate between existing classes or families. The missing link has not been found. With the progress of Mendelism perhaps the search will be given up. Mendelism is proving discontinuity, not continuity. Meantime genetic evolutionists have our sympathy. One has broken ranks to declare that the monkey is a descendant of man. The state of mind of many others recalls a choice piece of nonsense verse:

"The centipede was happy quite,

Until a frog for fun

Said, "Pray, which leg comes after which?"

This worked her mind to such a pitch

She lay distracted in a ditch

Considering how to run."

R. H. TIERNEY, S.J.

A Scotch Merchant Gild

"In the name of the Lord God, and of the indivisible Trinity, and of the Blessed Virgin Mary, and of all the Saints, these are the statutes of the Burghers' Gild." Such is the brief but solemn introduction to the code of ordinances drawn up for their Merchant Gild by the citizens of Berwick-upon-Tweed.

The earliest documentary reference to the Scotch Gildry dates back to the reign of David I (1124-1153). From that period onward the gild idea continued to develop. It took its most definite form in the burgh of Berwick, which was a Scotch town until the fourteenth century. Previous to the year 1283 several gilds had coexisted there until the gildsmen conceived the plan of uniting them into one corporate organization. "So that," reads the gild preamble, "where many bodies are found side by side in one place, they may become one and have one will, and in the dealings of one towards another have a strong and hearty love." The new association thus formed was a Merchant Gild.

The ordinances, we are told, were drawn up by the burghers in the course of two days' deliberations in the year 1283, and three days' deliberations in the year following. They had probably been drafted previously by individuals or committees, who doubtlessly took into consideration many earlier gild regulations. The body of statutes thus approved became a model for subsequent Scotch Merchant Gilds in other towns. They were in fact of such importance that they were admitted into the early collections of the burghal laws, and may be found in this

connection in the work of Cosmo Innes, "Ancient Laws and Customs of the Burghs of Scotland" (I, pp. 64-88). In our study of this interesting subject, we shall quote the translation given in his documentary work on "English Gilds" by Toulmin Smith. (See also Thorpe, *Diplomatarium Angl.* 605-617.)

"All separate gilds," the first statute ordains, "heretofore existing in the borough, shall be brought to an end. The goods rightfully belonging to them shall be handed over to this gild. No other gild shall be allowed in the borough. All shall be as members having one head, one in counsel, one body, strong and friendly." We have here in this ideal a reflection of the one supreme reality in the minds of the gildsmen, the unity of head and members in the Catholic Church. The economic object was to eliminate destructive competition among the various gilds, whose members evidently agreed to unite their interests and combine their treasuries. Yet there was no question of a monopoly in the hands of a few wealthy merchants.

In the ordinances which follow it is often easy to perceive the influence of Catholicity in the spirit of charity and brotherhood displayed, in the consideration taken of the common good of the community, and in the generous concern for the spiritual welfare of the members. It would be unjust on the other hand to hold the Church accountable for such imperfections and faults as may exist in this or any other gild system. They are due solely to the shortcomings of human nature, the misconceptions or selfishness of individuals, and not therefore in conformity with her teachings.

Continuing our reading of the statutes, we find that gild brethren making a will are obliged to bequeath a portion of their possessions to the gild, thus providing for the common good of the city and of their fellow members. Women likewise were admitted into the gild, as we may judge from the eighth statute, which places the entrance fee at not less than forty shillings, but exempts from this payment "the sons and daughters of gildsmen."

The observance of the Christian law of charity is duly provided for, first in the mutual respect the brethren are to show each other. Foul words spoken to a gild brother "going to, at, or coming back from the gild meeting" are punishable by a monetary fine. Poverty and human infirmities are carefully relieved. "Whoever shall fall into old age or poverty, or into hopeless sickness, and has no means of his own, shall have such help as the aldermen, dean and brethren of the gild think right, and such as the means of the gild enable to be given." So too, whoever dies without leaving means enough to pay for becoming burial rites "shall be buried at the cost of the gild." He was thus receiving the honors of the gild and not a pauper funeral. What was of even greater importance, his family was not forgotten. "If any brother die, leaving a daughter true and worthy and of good repute, but undowered, the gild shall find her a

dower, either in marriage, or in going into a religious house." Here was a charity equally wise and generous.

Charity, however, was to be tempered by justice. Thus if a brother was charged with serious wrong-doing he was to be helped by three of the gildsmen, and even the charges of the litigation were for a time to be borne by the gild. But "if the brother has been rightly charged," continues the twelfth statute, "he shall be dealt with as the aldermen and brethren think well."

The gild likewise took the place of a modern Board of Health. Thus it kept up "a proper place for lepers" outside of the town, and saw to it that fitting alms were bestowed upon them. But, if a leper wilfully forced his way into the borough, thus endangering the city, he met with a somewhat primitive punishment, but no bodily violence was done to him. Another important sanitary measure, which modern municipalities might profitably imitate, was to prevent all unsightly and polluting heaps of rubbish of whatever kind from being piled along the fair banks of the Tweed. Marks were set within which this gild law was strictly enforced under penalty of a fine. Another statute intended for the common welfare of the citizens was to oblige each burgher whose fortune was at least forty pounds to keep a horse worth twenty shillings. If it died he was to procure another within forty days, or pay a fine of eight shillings sterling. Judging from the statutes of a similar English gild it would appear that the purpose was to use the horses for drawing water in case of fire, and probably likewise for other civic emergencies.

In imposing its obligations, the gild, as is evident, did not confine itself to its own members. Its charter enabled it to enforce its statutes throughout the entire burghal community. Thus it could ordain, for the sake of peace, that "no burgess shall get an outsider to plead for him against a neighbor, under penalty of a cask of wine." The purely economic regulations of the gild show best how far-reaching its power was.

Unemployment was to be carefully avoided. So, to keep the town millers in work, the nineteenth statute ordains: "No one shall grind wheat or other grain in hand-mills unless through urgent need. The miller must have his share,—the thirteenth part for grain and the twenty-fourth part for malt." In the same manner the butcher is not to deal in wool or hides, "unless he would abjure his ax and not lay hands upon beasts." He is to carry on his own trade and not interfere with the trade of another man. The price, however, of the meat is fixed for the different seasons. "Mutton shall not be sold from Easter to Whitsuntide at dearer than sixteen pence the carcass, from Whitsuntide to the feast of St. James at dearer than twelve pence, thence to Michaelmas at dearer than ten pence, thence to Easter at dearer than eight pence. Whoever breaks this assize shall pay a fine of eight shillings." In the same way the price of ale was graded, and the ale-wives were to be registered.

Very little is said expressly of gild monopoly. Statute twenty is an exception: "No one, not being a brother of the gild, shall buy wool, hides or skins to sell again, or shall cut cloths, save stranger-merchants in course of trade."

Most important, however, are the regulations drawn up in order to prevent any individual from acquiring excessive wealth, or from controlling even the smallest section of the market. "Any brother of the gild advancing money to a stranger-merchant, and sharing profits thereon, shall be fined forty shillings the first, the second and the third time. If it be done a fourth time he shall be put out of the gild. And in the same way shall any brother be punished who takes money from a stranger-merchant for such kind of trade." Married women could not buy wool, since the husband would thus be able to carry a double stock. For the same reason it was ordained that no citizen could have more than one buyer of wool and hides. The fine for thus attempting to create a little private corner was very severe. "Whosoever unreasonably ingrosses such goods out of the market shall forfeit them to the gild, and pay a fine of eight shillings."

No one was to be able to buy up more than a limited amount of raw material to carry on his trade. In this way large scale production was effectively repressed. "No woman shall buy (at one time) more than a chaldron of oats for making beer to sell." So again, "No one shall have more than two pair of mill-stones." Live and let live, was the rule. If more labor was required in such a method of production there was likewise far more joy in the performance of the work.

Particularly interesting are the regulations which made the sharing of a large purchase of obligation in the early gilds. "Whoever buys a lot of herrings shall share them, at cost price, with the neighbors present at the buying. Any one not present and wanting some shall pay to the buyer twelve pence profit." To prevent such sharing from becoming excessive another statute ordains that, "No brother of the gild ought to go shares with another in less than a half quarter of skins, half a dicker of hides, and two stones of wool."

Of greatest importance, however, are the provisions made for the common good of all the citizens. Thus forestalling the market is guarded against in every way. The goods brought by trading vessels, and all "sea-borne articles of food" in particular, are to be sold only at a certain place or under certain conditions, to give all an equal opportunity of making a fair purchase, and prevent large purchases by individuals. So likewise in regard to all goods brought into the city, the consumer is to have the first choice, and only at a given signal can the middleman buy the remaining articles. "No huckster shall buy fish, hay, oats, cheese, butter, or any things sent to the borough for sale, before the stroke of the bell in the bell-tower of Berefrid. If any one does this, the goods shall be seized, and shall be given to the poor." To pre-

vent, however, the possibility of anyone buying up the goods on the farm before they are brought into, or while on their way to the town, in order to sell them at a profit and raise the price for the consumer, the prudent rule is made: "Goods shall not be bought up before they reach the market. Goods so bought up shall be forfeited to the gild."

These last ordinances in particular we would recommend to all sociological students for their most careful consideration. There is a world of economic wisdom contained in them. After almost a thousand years we are again making our own blundering attempts at what the old gildsmen had solved so satisfactorily. We need above all things to devise methods of cheaply conveying the farm products and other articles directly into the city and to the market, so as to give the producer the full value of his labor and the purchaser the full value of his money. Protected by such provisions men will more willingly return to the farm, and the problem of the high cost of living will find its solution—a solution which can be rendered futile only by the excesses in which modern society indulges. Religion is the remedy.

JOSEPH HUSSLEIN, S.J.

CORRESPONDENCE

Foreigners in Great Britain and Ireland

LONDON, February 6, 1914.

The special reports dealing with details of the Census of 1911 are being issued from time to time. The latest is an interesting "Blue Book" on "Aliens in the United Kingdom."

Some seven years ago there was a kind of scare in England on the subject of alien immigration. It was said that tens of thousands of Slavs and Germans were pouring across the North Sea to take the bread out of the mouths of British workers by accepting wages that were only possible for men used to a low scale of living. Alarmists estimated the annual immigration at fifty or sixty thousand. The Census report shows that in the ten years, 1901-1911, the number of "aliens" increased by just 41,549—that is, by a little over 4,000 per annum. And even this figure overstates the position, for "alien" is taken in the sense of some one born abroad and not a British subject, or who has become a foreign subject, and amongst those enumerated as "aliens" in the United Kingdom are travelers and passing visitors (*e. g.*, emigrants from Central Europe landed at Hull or Grimsby and *en route* to embark for America at Liverpool), and foreign sailors on board ships in British ports.

The total alien population is much smaller than most people imagine. The figures for the total population and the alien element stood thus in 1911:

	Population	Aliens
England and Wales....	36,075,269	284,830
Scotland	4,759,445	24,739
Ireland	4,381,951	18,905
Total, United Kingdom.	45,216,665	328,474

But we may bring the total of the foreign element down to a lower figure. For, of the aliens registered on

the Census date, no less than 12,673 were visitors, and 15,246 were seamen on board ships in port. Further, of the 18,000 aliens in Ireland, about two-thirds could not really be classed as foreigners. For 12,763 were Americans. These would be visitors and returned emigrants who had taken out United States citizenship—Irishmen and Irish-Americans, who, in only a strict statistical sense could be classed as aliens.

In the table of occupations we find that in 1901 there were in the United Kingdom 702 nuns of foreign birth. By 1911 they had increased to 2,024—the result of the wholesale suppression of convents in France.

It is remarkable that of the 328,000 aliens registered in the Census no less than 288,090 were in London. They are chiefly to be found in the East End districts, though a comparison with the figures for 1901 shows a marked tendency of the foreigners to drift westward. The largest increase has been in the Slav element. Russian and Polish Jews form a colony in the Whitechapel district and the neighboring quarters. Many of them are tailors and cheap furniture makers. In one of our Catholic parishes in this district they have gradually ousted the Irish, and there has been an actual decrease of the Catholic congregation. Along the streets one sees numerous advertisements in Hebrew characters, though the language is not Hebrew but Yiddish, a dialect with a German basis and a large number of Hebrew words in it.

There is a very interesting little colony of Catholic Slavs in Silvertown, in the extreme east of London. The district has grown up around the Messrs. Silver's huge electrical and telegraph cable works, at which many of the people are employed. They are Poles and Lithuanians, many of them refugees for conscience sake. Years ago a family of Lithuanians arrived there, found good work and wages, and wrote to friends to come over. On a visit I made some time ago to Silvertown the parish priest told me that in one Lent he got a Lithuanian priest to help him with the Easter confessions, as many of the people had only a smattering of English. In the following Lent he could not get a Lithuanian-speaking priest to come, but though he explained to the non-English speaking Lithuanians, with the help of an interpreter, that they were not bound under the circumstances by the precept of confession, more than one of them insisted on making his Easter confession through the interpreter.

Among the Catholic churches for foreigners in London we now have French, Italian, German and Polish churches. The German Church of St. Boniface in Whitechapel is noted for its beautiful congregational singing. Prince Max of Saxony served for a while as one of its clergy, and it possesses a chalice, the gift of the German Kaiser on his last visit to London.

The Italians form a large colony in the Holborn district. There are many very poor among them, but Mr. George R. Sims, when he wrote five years ago an interesting study of life in the poor quarters of London, bore testimony to the absolute cleanliness of their dwellings and the care they take of their children. They have a beautiful custom every Easter—the procession of the Communion for the sick on Low Sunday morning. The priest, bearing the ciborium, leaves the church, escorted by a procession of men with banners and lighted tapers. He goes from street to street, stopping at the houses where any one is sick, and entering to administer Holy Communion, while the processionists outside sing the hymns of the Blessed Sacrament.

The French church is in a street off Leicester Square, the centre of the French quarter and in the neighborhood

of a number of theatres, music halls and the like. The very building was once a music and dancing room. It is served by the Marist Fathers, and is a centre of many good works. Round the Lady Altar, with its statue of Notre Dame des Victoires, there is a continually increasing array of ex-votos. The French hospital, not far off, is served by the Sisters of Charity. When the French President, M. Poincaré, was in London last year he paid them a visit and decorated the Sister Superior with the Legion of Honor—a practical comment on the policy of the republic in expelling the Sisters from the hospitals of Paris. The Sisters of Charity are also in charge of the Italian hospital in Holborn.

Outside London the chief groups of foreigners are to be found at Liverpool, Manchester, Leeds and Glasgow. In the coal-field near Glasgow there is a strong colony of Catholic miners from Poland and Russia—Slavs and Lithuanians. Many of them have adopted Irish and Scotch family names.

Liverpool and East London have both their Chinatown. The Chinese in London are to be found in a few streets and lanes in Limehouse, near the East End docks. Many of the steamers going East have Chinese crews, and for their accommodation the local Chinatown has its restaurants and lodging houses, and it must be added, opium and gambling dens. In this same district of the docks is the Eastern Sailors' Home, a living museum of nations, where one can find any day specimens of Arabs, Somalis, Turks, Hindus, Malays, Chinamen, and the rest. A famous professor of Oriental languages at University College in London used to spend many hours there studying colloquially the languages taught. The Chinaman has not yet annexed the laundry business. There are in the United Kingdom only 469 Chinamen engaged in such work, chiefly in Liverpool.

A. H. A.

Commemoration in Havana of the Centenary of the Reestablishment of the Jesuits

HAVANA, February 12, 1914.

No social happening of recent days has attracted such widespread attention in Cuba as the functions commemorative of the reestablishment of the Society of Jesus throughout the world one hundred years ago. It may be that some other city of the Western Continent has anticipated Havana in celebrating the centenary of that historic event, but I am quite certain that nowhere can there have been greater solemnity and splendor in the commemoration.

As it happened there was special reason here for our early and fine remembrance of the occasion. This year occurs the sixtieth anniversary of the Jesuit foundation in Havana, the well-known Colegio de Belén. The first Jesuits sent after the reestablishment of the Society of Jesus to labor in the educational field of Cuba arrived in our city in 1854; and since that date, one may truthfully affirm, the majority of those who have rendered distinguished services in the Government, in our University and in the professions have received their preliminary training in Belén.

Our "old boys" early made known their wish to use the occasion to express their affectionate loyalty for their Alma Mater, and they carried out their purpose in admirable fashion. The festivities began on February 7 with a literary academy. The speakers, all old Belén students, were the most distinguished orators in the island. Rarely has Havana witnessed a more brilliant

assembly. There were present the President of the Republic, the members of his Cabinet, the President of the Supreme Court, the Rector of the National University, the Diplomatic Corps, the President of the Academy of Sciences, the Mayor of the city, and representatives from the professional and business interests of Havana and other cities of the Island.

I will not attempt to summarize the splendid speeches made that evening—a summary would do little credit to the remarkable erudition and cleverness evinced by these panegyrists of the Society of Jesus in rehearsing the story of its foundation, its missionary labors, its colleges, its repute for solid learning, its persecutions. All of the speakers had read and studied the true history of the body they were eager to praise. Specially worthy of mention, perhaps, was the discourse of Dr. Sanchez de Bustamante, Senator of the Republic, legal adviser of the most powerful business corporations in Cuba, Professor of International Law and the author of standard works on this subject. Recognized by all among us as a man of vast erudition and of superb eloquence, no one, better than he, might be looked to for a refutation of the calumnies spread broadcast against the Society. "I have read," he said, "many charges levelled at the Society; I have sought widely some justification of them; but I have found none anywhere."

In an editorial review of the great gathering of February 7, one of the most reputable papers of Havana has this to say: "In our day history is written after serious investigation of genuine sources; mere legends are cast aside, and the accurate truth alone is sought. The cool, sane judgment of historians refuses to permit itself to be led astray by fantastic stories told by fanatics. And these historians of to-day tell us of the splendid fruits the Society of Jesus has garnered in our own America; they sketch in vivid pictures the heroism, the spirit of self-denial, the beautiful Christian charity of her sons; they describe with enthusiastic praise the loving zeal with which her sons have consecrated their lives to the progress and the civilization of the peoples among whom they have established themselves. To-day so profound a scholar as Jules Mancin  does not hesitate to condemn, as a wretched mistake in policy, as well as a shameful injustice, the expulsion of the Jesuit priests from the mission fields of America, in which these religious had lavishly poured out their life-blood, and employed their splendid abilities and intelligence to promote the well-being of the people. To-day it were a folly to attempt to dim the glory of the sons of Ignatius; we all know them, and our knowledge springs from actual experience of the works they do."

The writer in the *Diario de la Marina*, in whose columns this glowing tribute appeared, the orators who spoke its praises, and the fine representatives of our people who crowded the hall of exercises on February 7, have surely not learned their history of the Society from the biased accounts published in the "Encyclop dia Britannica," or in such misnamed volumes as McCabe's "Candid History of the Jesuits." In parenthesis, may I say that it is incredible to find men so ignorant of the true story of the Jesuit body as the authors of such works prove themselves to be in our day and time. Have they, one wonders, ever heard of the monumental work of Padre Astrain, published only a few years ago, a work built upon genuine and authentic documents that tell the genuine story of the Society's labors and achievements.

On the morning of February 8 the religious celebration of the centenary took place; and at midday the alumni

banqueted. Never before has Havana enjoyed such a spectacle. Six hundred of Bel n's old boys sat at table in the beautiful courtyard of the college, and with them were the Reverend Father Provincial, who had come all the way from Spain to honor the occasion, and the Rector and Faculty of their beloved school. The wonted after-dinner eloquence was not lacking. In the afternoon the present student body of Bel n entertained the visitors with a fine dramatic recital, and the festivities closed with a grand illumination of the college and with display of fireworks. The city authorities were kind enough to put the three best bands of the city at the disposal of the Fathers for the celebration.

On February 15, on the country estate of the college, in the suburbs of Havana, a program of athletic exercises had been arranged for. A feature of this program was the prominent share taken in it by old Bel n boys now in the military service of the Island. S. S.

Kienzl's "Dance of Death"

LONDON, January 30, 1914.

The first performance in England, and in an English version of Wilhelm Kienzl's opera, "Der K hreigen," took place at Kelly's Theatre, Liverpool, last week-end. It was given under the auspices of the well-known Moody-Manners Opera Company, and that finished artist, Madame Fanny Moody, emerged from the retirement announced by her two years ago in order to create the r le of the heroine, the *Marquise Blanche fleur Masimelle*. Kienzl, whose work enjoys and has long enjoyed a wide vogue in Germany, is little known over here, his opera, "Evangelimann," having been accorded but one performance at Covent Garden, and in the late '90's, when Van Dyck was its protagonist. It is claimed for "K hreigen" that it is the only example of a contemporary grand opera being founded on incidents of the French Revolution, and the libretto itself owes its inspiration to a novel entitled "Die Kleine Blanche fleur." It is in four acts.

Herr Kienzl has almost unquestionably been influenced by Strauss in the various phases of his somewhat unequal work. At times the music of the second act irresistibly recalls "The Rosebearer," whilst in the more sombre third act we are reminded more than once of the "Elektra." The plot of "K hreigen" is a simple enough affair. Act I is a scene of barracklife in the France of fateful 1792, where taunts and badinage are being exchanged between some French chasseurs and the ill-fated Swiss Guards of poor King Louis. The Frenchmen dare the Swiss to sing their forbidden national air, the "Ranz des Vaches," but the peasant-soldier hero of the story, *Primus Thaller*, insists upon singing the melody while his fellow-Switzer sits entranced by visions of their beloved distant country, with its churches and priests, its chalets and sheepfolds and jingling bells. For this offence *Primus* is placed under arrest. In Act II—the bed-chamber of Louis XVI—the King is about to sign *Primus'* death-warrant, when his life is begged by *Blanche fleur*, wife of the *Marquis Masimelle*, who is grateful to *Primus* for having protected her from possible insult by the soldiery. Act III is chiefly concerned with the excesses of the Revolutionary mob and their seizure of the beautiful *Marquise*. In Act IV, and last, in the prison of the Temple, *Primus* (now a Captain of the National Guard), offers the *Marquise*—whose husband has meanwhile gone to the guillotine—safety and marriage with himself. She refuses on the ground of

their difference in rank, and goes to the tumbrils herself after dancing a minuet—literally "The Dance of Death"—with him.

The first "big" impression made by the score is provided by *Primus*' singing of the forbidden *Kühreigen* in the first act, of which one critic rather exaggeratedly says: "Simple in outline, and little more than a reverie to commence with, this theme broadens line by line into an expansive and resplendent chorale-like structure, as delicious in its undulating melody as at the climax it is luxuriant in harmony." Of this same theme, however, the critic of the *Daily Telegraph* concedes that it is of "arresting beauty," and notes that in working up to this patriotic Swiss effect the composer employs a different melody to that used by Rossini in the familiar air of "William Tell."

Effect number two is reached at the close of the third act, in which the Marquis's palace has been razed to the ground by the infuriated mob and its occupants either massacred or arrested. The fact is that the composer has found himself in more than one mood, and this is partly the fault of a comparatively undistinguished libretto. While in the earlier scenes he finds his inspiration principally in a mood of simple tunefulness, as illustrated by the blithe airs sung by the French soldiers and the folk-music of the Swiss, he writes in lyrical vein the music of the scenes between *Primus* and *Blanchefleur*, albeit "his mode of expression conforms somewhat to an operatic pattern now deemed out of date." Kienzl's adaptability to almost any exigency or situation is, still later, revealed in the gavotte of the third act and the minuet or death-dance of the last. This tone he as quickly exchanges for the riotous, melodious outbursts whereby he interprets the insensate fury of the Revolutionary mob, working up the "Marseillaise" as finale to the thrilling third act. The final curtain is memorable for the singing and acting of *Primus*, who falls senseless on the floor of the Temple prison on realizing that the beautiful woman whom he has grown to love and would save prefers to go proudly to the guillotine, waving her quondam lover a farewell, rather than risk the chances of a union with him.

Liverpool, where "Der *Kühreigen*" was accorded so rapturous a reception, has many claims to the consideration of Catholic music-lovers other than being the birth-place of Santley. With its large Irish-Catholic population, whose representative at Westminster is none other than Mr. T. P. O'Connor, Great Britain's Third Port has ever been first in the field in matters of dramatic and musical promise and performance. Again, its press is one of the cleanest, keenest, and most discriminating in these islands. It may be said to be presided over by the veteran Sir Edward Russell, editor and principal proprietor of the *Liverpool Daily Post*, who was knighted on the recommendation of Mr. Gladstone when Prime Minister. Sir Edward is himself keenest of the keen in matters of theatrical and musical ethics, and some years ago he collaborated with the present writer in the volume entitled "Ibsen on His Merits." It is from the able critique published in Sir Edward Russell's popular paper that I extract the following: "Essentially modern in its form, the music makes dexterous play of some half a dozen principal themes, and in the joys of melody and harmony it is amply blessed. Orchestrally, the *Kühreigen* in the first act is developed into a superb tone-picture. Yet one feels all the time that this delight to the listener might be obtained with less ponderous effects and by a less abstruse mechanical process.

Wagner he seems to exceed in intricacy, though the device of taking a big situation and hurling oneself at it, as it were for all one is worth, is, of course, not Wagner but Strauss. So far as the public's reception was concerned, it would not be questioned that Kienzl's opera was regarded as an instantaneous popular success." A minor point is as to whether the English title of "The Dance of Death" entirely expresses the composer's meaning, but after all does this matter much?

The mantle of the late Carl Rosa would appear to have descended upon the shoulders of Mr. Charles Manners and his accomplished wife, Madame Fanny Moody, whose "Moody-Manners Opera Company" has now for a term of years done magnificent service in bringing the finest works in English, French and German opera before the teeming multitudes of our great provincial cities at popular prices. The "A" company—i. e., the one interpreting this opera at Liverpool—has long been noted as the largest English opera company in the world. Mr. "Manners," who is a son of the late Colonel Mansergh, is sufficiently well known in New York. He won the Albert Scholarship at Dublin Academy for singing, after having failed successively for the army, at stock-broking, and at civil engineering. Studying for a while in Florence, he made his debut here in the comic opera "Claude Duval," afterwards creating the rôle of *Private Wills* in "Iolanthe" at the Savoy, and becoming principal bass at Covent Garden under the late Sir Augustus Harris. He met his clever wife under the happiest of auspices, as they were associated both in the Carl Rosa Company, and at the Royal Opera ere joining forces in founding the Moody-Manners combination some seventeen years ago.

With Covent Garden in the throes of its giant production of "Parsifal" on Monday, it is difficult to get to know what is toward in the matter of spring and summer novelties at the headquarters of opera. But I have reason to suppose that we may see Kienzl's illuminating work staged at "the Garden" in the course of what should prove a memorable summer season of novelties and old favorites. Puccini is here, by the way. It is understood that he is paying us a flying visit in order to find out whether "The Darling of the Gods" is likely to provide him with a suitable subject for grand opera.

PERCY CROSS STANDING.

IN MISSION FIELDS

Malabar Syrian Carmelites

If vocations to religious life are an index of vigorous Catholicity, the Syrian Church of Malabar may well lay claim to it. In fact, this is the only Catholic community in India which has a well-organized Congregation of native religious, both male and female. In 1831 two Malabar priests of the same name, Thomas, conceived the idea of leading a more perfect life, devoting themselves to prayer and meditation. They met with ready encouragement at the hands of the Archbishop of Verapoly, and chose as the place of their retreat a hillside in Mannanam, Travancore. Others soon joined these pioneers, and at the end of two years a seminary had to be provided for the young aspirants. To meet the needs of community life certain rules were privately drawn up, which together with the rule of simple vows, were approved by the archbishop in 1855. In the same year the first eleven Fathers made their religious profession and received the name of Servants of the Immaculate Mother of Carmel. In 1860

the Congregation was affiliated to the Carmelite Order and received the official title of the Third Order of Discalced Carmelites of the Syro-Malabar Rite. Four other Houses were erected in important centres of Catholic life, and the monks, henceforth, became an indispensable factor of religious education and progress in the country.

For more than fifty years from its origin, however, the Congregation had no definite constitutions, depending on the actual direction and ruling of the archbishop. But when the Community and its interests grew in importance the formal recognition by the Holy See became essential for its continued prosperity. The rules and customs were, therefore, sent to Rome for formal approval. In 1885 the Holy See approved these constitutions for a trial term of six years. The archbishop still retained his jurisdiction and could appoint his vicar to govern in his place. The monks, meanwhile, were making urgent petitions to Rome to have one of their own Community appointed as Prior-General for the whole of Malabar. At last, in 1902, the Holy See granted their prayer, and the Very Rev. Father Alexander, one of the first professed Fathers, was elected to the office. In 1905, all over Malabar the Golden Jubilee of the Congregation as a Carmelite Order was celebrated. The vitality and permanence of the institute was assured, and in the following year Rome approved definitively for ever all its constitutions. According to them the government of the Order is vested in a Prior-General and four Definitors-General, all elected by the General Chapter. This Definitorium in its turn is directly responsible to the Propaganda, which controls its action through the Papal Delegate for India.

The Congregation has 7 Priorates, 4 Vicariate monasteries, besides a branch-house in Mangalore, where clerical students attend the local Jesuit Seminary. There are in all 75 professed Fathers, 35 professed clerics, 10 choir-novices, 17 professed lay-brothers, 18 lay-novices, and 45 aspirants prosecuting secular studies at different schools and colleges. The members are chiefly engaged in mission work, in conducting schools, and in publishing periodicals and religious books. There are on the whole 8 Catechumenates under their direction, in which more than 6,000 neophytes, chiefly from the lower classes, have been instructed and baptized during the last three lustres. Preaching missions in parishes is also entrusted to them. It was also through their efforts that the progress of the schisms of Rocos and Mellus (two Eastern bishops, who in the second half of the last century tried to seduce the people of Malabar), was effectively arrested. As soon as Pope Pius IX came to know this, he sent an autograph letter to the monks, dated September 5, 1861, in which he commended their zeal and exhorted them to courage and perseverance in the fight against error and schism. At present there are only about 8,000 schismatics that remain unreconciled.

In educational work the monks are represented by two high schools, preparing candidates for university entrance, and ten lower grade schools. For the religious formation of young men three boarding-houses have also been provided, and they are so many nurseries of vocations both to the religious life and the priesthood. Lastly, perhaps the most important work done by the Malabar Carmelites is in the department of Malayalam Catholic literature. It is pleasant to recall here the great work accomplished in this line by the Jesuit missionaries in the sixteenth, seventeenth and eighteenth centuries. It was they who first introduced the printing press into

India and Malabar about the middle of the sixteenth century, and the works published by them in Sanskrit, Tamil and Malayalam are still the admiration of Indian pundits. Unfortunately, of their many works in Malayalam but two have survived the vicissitudes of the Society, and they are to be found in most Catholic families in Malabar. The Carmelite Fathers are now carrying on a similar work, and they may be said to have inherited the literary traditions of their Jesuit predecessors. There are two excellent printing establishments belonging to them, of which one was established in 1844; and to them we are indebted for most of our religious books in the vernacular. They also publish two papers, a bi-weekly and a weekly, besides a monthly magazine dedicated to Our Lady of Mount Carmel. The influence of these publications and the esteem in which they are held by educated Hindus are among the most promising and effective missionary forces in Cochin and Travancore.

The kindred Congregation of native Carmelite nuns was instituted in 1866. From the very beginning female education was a prominent item in the program of their work, and wherever a convent is erected there a girls' school invariably follows. In 1896 the new Syrian Vicar-Apostolic gave a fresh impetus to the institute, and now there are, among the Syrians alone, more than 400 nuns, a good proportion of whom are engaged in the work of education. The great service rendered by them to female education in the Cochin State has been fully appreciated by the Maharaja, who in reply to an address from the nuns said: "The noble work your Order is doing in the cause of education has always been a great help to my government in spreading education among my people, and we are very thankful to you for it. I am glad to say that I have enjoyed the pleasure of being closely acquainted with the Rt. Rev. Dr. John Menachery, your bishop, for about twenty years, and I have every confidence that so long as His Lordship is in charge of the affairs they will always continue to prosper." J. P.

The Catholic auditors of a popular "illustrated" lecturer were affronted recently by his assertion that the friars in the Philippines had "mummified" the people. Archbishop Harty, of Manila, who is now on a visit to the United States, ought to know something on the subject, and here is what he said in an interview he gave the other day at New Orleans:

"I have just come through China, Japan, and India, a land surging with humanity. In those millions of people of the Far East the Philippines are the only nation that is Christian. In China, Japan, and India there are things on all sides that spell degradation. In the Philippines a whole nation has been gathered to the Church by Catholic Spain. Those early Spanish friars taught the people to till the soil; they instructed them in civil engineering and the construction of roads that are to-day the marvel of the world. They erected orphan asylums and schools and universities. They civilized the people, made them Catholics, wrote their history and the history of the Church in thirty dialects.

"Nowhere is domestic life more beautiful than in the Philippines; and if there is one place in the world where woman stands upon a pedestal, it is in that little group of islands. She seems there to excel the women of all other lands in domesticity. As I looked at the women of Japan, I thanked God for the women of the Philippines, who are the product of the Church."

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, FEBRUARY 28, 1914.

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Religious Liberty in Washington

The action of the *Protestant Magazine* in calling President Wilson to account, and charging him by implication with incompetence, neglect of duty and culpable partisanship, because he has a Catholic secretary, is not an isolated instance but rather a fair sample of the insolent bigotry that still flourishes in this land of religious liberty. The editor protested there was "a widespread feeling among Protestants" that their anti-Catholic communications were withheld from the President by his secretary, and that the impression "seems to have some foundation," though he submitted no proof of it further than that Mr. Tumulty is a Catholic. The President branded the charge as "absurd and absolutely false," paid a high compliment to his secretary's efficiency and impartiality, and intimated that he knew how to handle his own business in correspondence and otherwise. The answer quelled for the moment the impudent arrogance of the protestant, but not the spirit that animates him and his not innumerable supporters.

Their purpose is manifest. The *Protestant Magazine* and most publications of its kind give open or tacit support to the infamous campaign of the *Menace*, and the Washington protest is but one of a long series of machinations, not altogether unsuccessful, to exclude Catholics as such from any position of authority or influence in public affairs. It is time that Catholics should assert their civic rights. The Capital is the last place in the country where Protestants can claim a grievance, and the first where Catholics could, were they so minded. We form about one-fifth of the entire population and almost one-half of the recorded religious membership of the country; yet we have not one representative in the Cabinet of the nation, not one among the First Assistants of the Cabinet Ministers, and even among their second, third and other assistants we cannot recall one. On party grounds the Catholic claim would be still stronger. Of three million Catholic voters, probably two-thirds voted

for the present President, and among them there were not a few of Cabinet stature, some of whom were highly recommended on purely civic grounds by citizens of all creeds and parties. Yet when these were rejected and non-Catholics only were selected, we raised no protest. The ministers chosen were competent, and that sufficed; for we have no desire to obtrude the personalities of religion in public affairs, and our religious principles make it a duty to support, as far as conscience permits, and in no way to embarrass, national and civic administration.

Yet, while Catholics were silent about their exclusion from the councils of the nation, a wave of Protestant protest ran through the country when the President called one Catholic to a position of confidence; and one of the secretary's first duties was to present an immense pile of protestations against his appointment, on the sole ground that he was a Catholic. When that bigoted outburst was treated with the scorn it deserved, the protestants continued to organize the forces of bigotry, so as to deprive sixteen million Catholics of even the semblance of a voice in their country's administration.

We have been much too patient. It is a civic, and not merely a Catholic duty, to maintain the religious freedom in this country which the Constitution prescribes, but which those bigots would destroy. It had not obtained in the colonies, except in Maryland while Catholics were in control. It was specifically excluded from the Continental Congress's address of protest to King George on the eve of the Revolution. It was only when a Catholic nation and army were supporting us and Catholic Canadian support or neutrality was desired and native and foreign Catholics were flocking to the army of freedom that the great clause of religious liberty found place in our Constitution. It took many years and the liberalizing influence of Catholic growth to have that clause inserted in all our State Constitutions. Catholics have had a large and honorable part in winning and maintaining religious liberty in this land, and as loyal citizens we must not allow it now to be practically repealed by the political penalization of Catholics. We want no office nor emolument because we are Catholics, but it is our duty to insist on having equal opportunity with other citizens when equally competent. This is the lesson to be learned from the Washington incident, and it is well to drive it home.

A Vile Insult to the Holy Father

Some months ago we published a very useful article from the London *Times*, explaining how news from the Vatican is obtained by the secular press. It came to this, that the news-gatherers invent it very often, and that the matter is viewed by their friends in Rome rather as a joke than anything else, since the practice is so well known. This may do, so far as Rome itself is concerned, but outside Rome there is a great world which is accustomed to believe whatever appears in the paper. But apart from

this, it must seem to every right-thinking person, that to make the venerable Roman Pontiff the butt of reporters' jokes is indecent to say the least. This is the case when the joke goes no farther than to put in his mouth banal remarks on the occurrences of the day. "On being informed of such a thing, the Pope said so-and-so," the so-and-so being something utterly trivial, the product of the reporter's feeble mind. But sometimes the so-called joke is more than indecent, an outrage on the whole Catholic world, wounded in him whom it reverences as the Vicar of Christ.

Such was the story set afloat a short time ago by Jean Carrère, correspondent of the *Temps* of London. He told how the Pope ordered a pious young woman to learn the tango for the good of religion and to come and dance it in his presence with a Roman noble. On seeing the new dance the Pope said it was hard work, but not immoral; and, therefore, provided the name was changed, he would lift the ban that had been put upon it. Then he got a light. He remembered his boyhood, when he danced the Venetian "Furlana." He half rose from his chair, as if to show the steps, but remembering his dignity, he sank back, remarking that it was a beautiful dance, and people ought to take it up.

Of course, the *Temps* printed the story. It was good copy, and the *Temps* does not love the Pope. Of course, other papers throughout the world were for the same reason only too glad to give it currency. Dancing masters advertised themselves as able to teach the "Pope's dance." It was exhibited on Broadway. Catholics might be indignant; but this only made the story more piquant for the world at large. The London *Tablet* tells us that in Vienna, where people should have known better, the Apostolic Nuncio had to deny it formally—in itself no slight injury—and that the *Messaggero*, the enemy of the Holy See, which, nevertheless, is quoted sometimes in the despatches as an authority, made it the subject of some filthy verses.

It is needless to say that there is not a syllable of truth in the tale. The *Tablet* gives its readers "a safe working rule—events of interest at the Vatican which are not recorded by our Rome correspondent, do not happen." We may say similarly to our readers: "If you see it in AMERICA you may believe it, otherwise, wait."

Love-Lorn Nuns

Do nuns pass their hours of recreation sitting in a semi-circle round a pleasant fire telling one another of the love-affairs they had before they found in the cloister a solace for their broken hearts? Are they in the habit of discovering on the window ledges of their "cubicles" little missives from their former admirers? Do they make a practice of gazing in the mirror at their "white faces" and "gray hair," as they sadly bewail the loss of their "smooth and rosy" cheeks and their departed "wealth of brown tresses, of auburn tresses?" Is the

average Mother Superior given to sending one of her nuns at night to a lonely cottage, where no one but an old woman lives, that the nun's lover may see her once more? Is faith in her former lover all that makes "life sweet" for many a cloistered nun and becomes her "ladder up to paradise"?

"Certainly not! How absurd!" would be the prompt and indignant answer of anyone who has the smallest knowledge of the holy, joyous and devoted lives our Catholic sisterhoods lead. The New York *Evening Post*, however, has been publishing in its Saturday magazine strange stories about "The Little Crucified Sisters"—whoever they may be—and in the issue of February 14, "Sister Margaret," one of the nuns, is represented behaving in a way that would naturally suggest the questions we have asked.

Now, unless a paper of the *Evening Post's* reputation and standing had printed this insulting travesty of convent life, we would have paid no attention to the story. But as we are credibly informed that the editor of that journal is eager to keep its pages free from anything that would be offensive to his Catholic readers, we assume that he will be deeply concerned to hear that the story of the "Little Crucified Sisters," in the *Evening Post* for February 14, is one that Catholics find very objectionable indeed. It perpetuates the false Protestant traditions about convents, by giving the impression that most nuns are love-lorn prisoners, mainly occupied in regretting the world they have left. The effect of such stories, whether it is intended or not, is to make the religious life appear cruel, insincere and contemptible. We suggest, therefore, that the series of "Little Crucified Sisters" stories be stopped. The loss to literature that measure would involve is by no means irreparable. Lest the editor of the *Evening Post* should unfortunately miss seeing this issue of AMERICA, it might be well for some of our readers to send him a marked copy.

The Banning of Maeterlinck

According to a decree of the Congregation of the Index, dated January 29, 1914, which reads as follows: "MAURICE MAETERLINCK: *All his works*. Wherefore, let no one of whatever grade or condition presume to publish in any place or idiom, or to read or keep when already published the aforesaid condemned and prescribed works," it will be seen that everyone of the Belgian author's works is banned. Commenting upon the condemnation the San Francisco *Monitor* remarks:

"Maeterlinck poses as a mystic and loves to veil his utterances in a certain poetic obscurity which gives them a sort of nebulous and elusive charm that attracts many. But behind that veil the eye of the thinking person cannot fail to detect the face of the scorner, the scoffer, the unbeliever. Even in his apparently most harmless dramatic pieces danger and venom lurk."

Our contemporary goes on to observe that Maeterlinck's "Sister Beatrice" represents the Blessed Virgin condoning sin; that "The Blue Bird" is full of false philosophy and heretical teaching; that "The Sightless" is an attack on the Church; that "Pelleas and Melisande" is full of "negations and obscurations that strike at Christian belief," and that "Our Eternity" is "little else than an outright denial of the soul's immortality."

"Poison!" therefore, is the label that the Church, like a cautious mother, has placed on the works of Maeterlinck, to warn her children of the danger of reading them. Though the text of the decree does not expressly prohibit the Faithful from witnessing the presentation of Maeterlinck's plays on the stage, loyal Catholics will, of course, shun carefully those theatres where his works are being produced.

Cleanliness Menacing Godliness

Apropos of the new Baptist church that certain well-known soap manufacturers are building for the Italians of Orange, N. J., Father Rongetti, a priest of that town, is reported in Mr. Preuss's *Fortnightly Review* to have remarked:

"I do not question the sincerity or the intentions of Austin Colgate or Sidney M. Colgate, but I do think they could do a great deal more good by sending 10,000 cakes of soap to my people than by spending their money to wean my parishioners from their faith."

Since cleanliness, as all the world knows, is only next, not superior to, godliness, it is saddening to see the profits derived from promoting the former virtue misused to imperil the latter. It would be interesting to know just how many of the 16,000,000 Catholics now in the United States have unwittingly been assisting in the erection of this Baptist church for the Italian Catholics of Orange.

Carnegie Foundation and Vermont Colleges

There are those among us who think well to resent the criticism freely advanced in the country that the Carnegie Foundation for the Advancement of Teaching is a body which needs vigilant watching. It is especially resented by some that the "wise benevolence" of the Iron Master's benefaction should be asserted to have ulterior purposes decidedly prejudicial to free education, and that a monopolistic crushing out of the small colleges of the land is one of the particular means his trustees propose to use to further their dangerous schemes.

The Summary of the Report just issued by the Foundation will help to open the eyes of these good people. That paper very bluntly and openly "advises the transfer to the public schools of the money that the State of Vermont now gives to colleges." Specifically there is objection to the fact that "the University of Vermont, Middle-

bury College, and Norwich University, no one of which is owned or controlled by the State, have recently received increasing State aid, a total of \$20,000 a year in 1909, \$50,000 in 1911, and \$100,000 in 1913." The report recommends "the withdrawal of these subsidies because Vermont cannot afford a regular State University, because it is unwise to give public money and public prestige to private corporations, because the colleges have not used their subsidies wisely, and because they got along very well before they were given State aid, and it is evident that they will be cared for through private benevolence."

It is with grim satisfaction that one reads in the *New York World* for February 16 this comment on the suggestion:

"The suggestion of the Carnegie Foundation for the Advancement of Teaching that the State of Vermont withdraw its subsidies from the University of Vermont will be accepted when the legislators of that self-confident commonwealth become greener than their mountains and have forgotten what small colleges have done for the world in general, and America especially."

One need not be reminded that the reasons advanced to explain an unaccountable impudence on the part of the gentlemen who drew up the report, in presuming to advise the legislators of a Sovereign State regarding their domestic policy, are to be read in the light of previous utterances of that body. The Foundation trustees, it must be remembered, have excogitated a standard of college efficiency conformable to their own wishes regarding the so-called "small" institutions. It matters little that these latter have done, and are doing, inestimable good in training young men in the ways that make for fine citizenship. If they cannot attain the impossible standards arbitrarily raised by a body of private persons among us, they must be ruthlessly swept aside and destroyed, in order that the "big" institutions, largely controlled by Carnegie financial aid, may work their will among us. What was it that Abraham Lincoln used to say about fooling the people?

LITERATURE

The Quest of the Best. By WILLIAM DE WITT HYDE. New York: Thomas Y. Crowell Co. \$1.00.

Dr. Hyde, to whom, we are told, Bowdoin College owes, in great measure, its present high rank among the educational institutions of the country, here undertakes to show why it is so hard for the boy to be good and to indicate the means by which alone parents and directors can lead boys from the depths of their "natural badness" to the dizzy and almost inaccessible heights, as he describes them, of moral goodness.

The "Quest of the Best," says the author, quoting his cacophonous title, is "the aim to fulfil each interest so far as it furthers the fulfilment, in proportion to their worth and claim, of all interests of all persons." By *interest* he means "whatever is sought as a satisfaction of self"; by *the worth* of an interest he means "its conclusiveness—its consistency

with other interests of self or others"; by *claim*, "its nearness, its specific relation to the individual."

Now, while it is true that, other things being equal, the common good, within due limits, is to be preferred to the good of the individual, the higher good to the lower, a mere balancing of interests according to their "nearness" and "inclusiveness" cannot determine the moral value of the objects of my choice. Until by a consideration of my nature and its essential relations to the rest of mankind I have learned what is due to my neighbor and to myself I cannot determine how far I ought to seek his good and how far my own. And what is really the higher good is determined by its own intrinsic nature and not by a balance of interests.

The author's method of illustrating and testing his principles by applying them to twenty different "relations" is excellent. But the test is not a real one. He is guided, not by his theory but by Christian tradition, modified in part by certain Protestant ideals and in part by the conventions of modern polite society. These two last lead him to set a value on certain things that they really do not possess. Our most serious complaint, however, is that Dr. Hyde tries to draw up a code of ethics in which religion has no part. He insists on the need of religion and tells us that without it our ethical efforts will dry up at the roots and come to little. But religion begins "where ethics leave off." And so he tries to determine how our lives should be directed without any reference to the ultimate end of our being, the Supreme Good which alone can satisfy the cravings of our soul, and in the possession of which we find our full perfection. He tries to substitute for this the Quest of the Unattainable. He can say nothing of the evident sacredness of the moral order, for in his ethics he has no word to say of God, upon whom this is founded; he knows nothing of the "law of God written in our hearts" and manifested to us by our very nature, and nothing of the malice of sin as a violation of this law. He can not speak of the sanction attached to this natural law, nor consequently refer to it as a means of making the boy realize the sacredness of the law. Moreover, he tries to draw up a code of right conduct while omitting all the duties that our natural relation to God as our Creator and Lord impose upon us.

We heartily agree with Dr. Hyde, however, when he holds that the main task of the educator is to train for right living and when, by the methods he proposes, he intimates that this training cannot consist in allowing the boy to choose as he pleases on the pretext of respecting his personal liberty, his individuality, but requires that the boy should be instructed and encouraged, should be at times checked, at times even punished, in order that he may be led to choose as he ought. Would that many another modern educational system had a similar foundation in truth.

C. L.

The Wine Press: A Tale of War. By ALFRED NOYES. New York: Frederick A. Stokes Co. 60 cents.

Noyes the poet threatens to be lost in Noyes the pacifist. "The Wine Press" is frankly put forward as a tract in verse of the world-peace movement. The author carries Johann the wood-cutter through the Balkan war, and gives us unsparingly vivid descriptions of the physical horrors inseparable from a modern battle. Mr. Noyes does not practise here, and apparently has no wish to practise, that restraint which the great poets manifest when they have soul-harrowing scenes to describe. Indeed, Mr. Noyes is so little given to understatement that parts of his book will be perilous reading for the quaeasy. The poem opens with Sandalphon, "his wings clogged with blood and foul with mire," offering God the patriot prayers of each of the opposing armies. The poet then tells how diplomats and statesmen

reckon the cost of war only "in little disks of gold," and how the "censor sends our news" of battles.

"It comes along a little wire
Sunk in a deep sea;
It thins in the clubs to a little smoke
Between one joke and another joke;
For a city in flames is less than the fire
That comforts you and me.

"Play up there, fiddles! Play, bassoon!
The plains are soaked with red,
Ten thousand slaughtered fools, out there,
Clutch at their wounds and taint the air,
And . . . here is an excellent cartoon
On what the Kaiser said."

Then is described Johann's parting from his wife and child, the thoughts he had, the sights he saw and the deeds he did while fighting first against the Turks and then against the Greeks, and his return home at last only to find his cottage burned down and his Sonia and Didi murdered. The best lyric in "The Wine Press" is perhaps the "Last Crusade," with lines like these:

"Conquerors, what is your sign, as ye ride thro' the city?
Is it the sword of wrath, or the sheath of pity?
Nay, but a Sword Reversed, let your hilts on high
Lift the sign of your Captain against the sky!

"Reverse the Sword! The Crescent is rent asunder!
Lift up the Hilt! Ride on with a sound of thunder!
Lift up the Cross! The cannon, the cannon are dumb.
The last Crusade rides into Byzantium!" W. D.

Romance on El Camino Real. JARRETT T. RICHARDS, LL.B. St. Louis: B. Herder. \$1.35.

In a bulky and closely printed book, with numerous good illustrations, we are presented with a vivid picture of life in the "low countries" of California in the 70's, by one who evidently had lived through most of the experiences himself. With many digressions, and somewhat impeded by the long speeches his characters indulge in, the author takes us through the early struggles of a young lawyer, from his arrival in California to his final winning of an assured standing, and his conversion to the Catholic Church. After the story once "gets going" it moves rapidly enough, and is really interesting, but the momentum is long in gathering. It had better been treated solely as a novel, and in that case much of the purely reminiscent matter in the first part of the book could with advantage have appeared elsewhere. Many people of many nations live in the story's pages: Frenchmen, Germans, Englishmen, inhabitants of Spain and Mexico, Chinese, Americans and Irishmen, and their characters are splendidly handled. Dialect is not always so well done, and the sudden conversion of his hero has not been prepared for sufficiently. The court scene toward the end is worthy of praise.

J. W. P.

Burbury Stoke. By WILLIAM JOHN HOPKINS. New York: Houghton, Mifflin Co. \$1.25 net.

A clean, exhilarating story that is pleasant and good to read, free from murky or entangling problems, and well ventilated throughout by humor, fresh air and optimism, is not so frequent of late that we can pass it without commendation. The hero, Peter Harden, who tells the story in the first person, is an amateur farmer—or is it agriculturist?—who likes a good horse, sunrise, ocean waves and breezes, sailing, rowing, swimming, and effacing himself. The latter trait accounts, presum-

ably, for his giving the title to his remarkable friend, Burbury Stoke, who has the same likings and a few more equally commendable; but despite his modesty, Peter is himself the book, though three sets of intertwining love stories, contrived by the help and hindrance of three appropriately distinctive females, an Irish terrier named Emperor William, a Bohemian misnamed Marzkw Zeknjczwskwch, and several other memorable things and persons, compel him to develop it. There is sprightliness, of style and distinction of character, and the novel one that, though there is little plot and everything begins and ends happily, the interest is unflagging.

M. K.

In Freedom's Birthplace. By JOHN DANIELS. New York: Houghton, Mifflin Co. \$1.50.

The appropriateness of the sub-title, "A Study of the Boston Negroes," is not obvious. Negroes were brought as slaves to Boston within eight years of the original settlement, and "Indian captives had been already held in slavery." Soon slavery became a mercantile institution in "freedom's birthplace." The first slave-ship fitted out in the colonies sailed from Boston 1646, and "thereafter not a few Boston merchants engaged in the traffic. Some ships carried barrel-staves, fish and rum to the Madeiras and the Canaries, and brought back negroes from the Guinea coast and Madagascar, for sale chiefly in the West Indies, whence cargoes of sugar and molasses were taken home to be manufactured into rum for further trade. Other ships took miscellaneous cargoes to the West Indies and bartered for slaves which were sold in the southern colonies," and Indians, who did not prove tractable slaves, were bartered for negroes. When at the time of the Revolution the trade in slaves ceased to be a profitable business—the South where alone they were serviceable either had enough or could obtain them elsewhere—then and then only "the Puritan conscience" was stirred.

Our author is hard put to reconcile this active traffic with his mistaken idea that "the Puritan had founded the town in devotion to the cause of spiritual freedom," and he labors mightily the Abolitionist movement of which Boston was the centre. But it only started after the cotton gin and the climate had proved negro exploitation profitable only in the South, and his own statistics in the appendix—the most valuable part of the book—show that whereas in 1752 negroes formed 10 per cent. of Boston's population, they had decreased to 3 per cent. when Garrison began his propaganda in 1830, and under its influence they dwindled to 1.2 per cent. in 1860. They remained at about that proportion till 1890 when, yielding to the spell of Henry Grady's famous speech, Boston dropped its professional interest in the negro, whereupon the percentage soon rose to 1.9. Since 1900 it has been stationary at 2 per cent., the highest reached since 1840. Whence we conclude that Boston became interested in negro emancipation when the negro problem no longer bothered it at home, and the negro grew more interested in Boston when Boston bothered him no longer.

The author pronounces apodictically on the characteristics of the whole negro race from his experiences of the Boston specimens, and therefore completely misjudges it. "His lesser degree of the trait of economic acquisitiveness" would not impress one who has observed the Southern negro farmer under favorable circumstances, or even the negro doctor and preacher; and his "sexual laxity" is no worse than that of the average white of the same religious sect, though circumstances make it more observable. The Catholic negro of the South is as honest, moral, industrious and reliable as the Caucasian that kneels with him in the same church, and rather more amenable to religious influence—a proof that original sin is no deeper nor denser under a black skin than a white, and that God's grace can and does eradicate it.

The Boston writer speaks favorably of Catholic influence in isolated cases, but he does not understand the problem nor per-

ceive its solution. The Boston movement has resulted in practically bringing back the negro to the position of political servitude in which it found him; and if we accept this book's appraisal of his present status in Boston, we should say he is much more highly regarded and better treated in the South, where, though he cannot travel in the same compartment with the whites, he can get work. There he has greatly advanced industrially, but his industrial progress and consequent increase of self-reliance—which is the solution the author adopts from Booker Washington—may aggravate the problem. The more strength he acquires, the more dangerous will he be regarded, if the corrective of morality be not added. This the Catholic negro has, and it is significant that in Southern communities, as in Louisiana, where the negroes are Catholic, we never hear of lynchings. The Catholic Church alone can make the negro moral and reliable, amenable to the laws of God and man, and therefore no longer a menace or a stumbling block. Mr. Daniels recognizes the unique influence of the Catholic Church over the negro and rejoices that she has systematically set about extending it. His book has many deficiencies in style, theory and inference, but it is an honest contribution toward the solution of a difficult and many-sided problem.

M. K.

The Saviour's Life in the Words of the Four Gospels. New York: The Paulist Press. 50 cents.

Scientific harmonies may repel the average reader. Footnotes may not interest him in the least. So the Paulist Fathers have gotten out this very attractive book to meet a need. The life of Our Lord is told in the words of the four Evangelists without reference to chapter and verse or even to the Gospel drawn upon. The translations of Rheims are followed, save an occasional use of the version of the four Gospels from the original by Father Spenser, O.P. The public ministry of the Saviour is made to last three and a half years. His birth is set in 5, B. C.; the crucifixion in A. D. 30. Catholics are generally coming round to this date or an earlier for the birth of Jesus, as the death of Herod the Great was in 4 B. C., and the return of Jesus from Egypt followed this event. Our chronology of the life of Our Lord has been, and still is, a matter of dispute. The years were formerly rated by Olympiads or the number of years from the foundation of the city of Rome. Only some time after the birth of Christ did the custom come into vogue of counting the years as years of the Lord; and when the vogue began it seems to have begun wrong. A certain Denis the Little, a very scholarly writer of the middle of the sixth century, is blamed for having set us wrong in this matter. We commend this little harmony to all who wish a readable life of the Saviour, accurate and scholarly enough for the purpose of every-day life, and free from the impediments of books intended for students. Our only suggestion to the compiler is that, in a new edition, a few more changes be made along the line of the readableness of the Bible. "The transmigration of Babylon" might be changed. The words "penny," "pence" and "pound" give an altogether wrong idea of the coins in question; the original Greek and a brief footnote is the only feasible plan.

The Ascent of Denali (Mount McKinley). By HUDSON STUCK, D.D. New York: Charles Scribner's Sons.

One afternoon, the thermometer being about zero, having made up our mind that it was too cold for a constitutional, we read this very interesting book in a room comfortable with steam radiators. As we read of three long months amid snow and ice, in temperatures often far below zero, and thirty-one days of that time spent on the upper slopes of Mount McKinley, more than eleven thousand feet above sea level, we concluded that there must be something very attractive about mountain-climbing to induce a man of fifty years to lead such an expedition. When we reflected that the mountain he scaled is more than twenty

thousand feet high, falling short of only a few Himalayan and Andean peaks; that, instead of being within the tropics or the lower temperate zone, it is within a few degrees of the Arctic circle; that its snow-line is not within measurable distance of its summit but virtually coincident with its base, that it may be shaken by earthquake at any moment—between Dr. Stuck's expedition and the Parker-Brown expedition which had just failed of success the preceding year, it had been so shaken and its ice and snow covering tossed and shattered—we saw that for some people that attractiveness becomes fascination.

Anyhow, we are under obligations to the mountaineers, especially when they give us such books as this of Dr. Stuck's. Our chief praise of it is won by its modesty. His achievement was more than notable, but not one word has he written in the boastful vein so common to-day and so repugnant. A climber who failed to reach the summit calls his book "The Conquest of Mount McKinley." Dr. Stuck indulges no such arrogance. He treats the great things of nature with reverence, for they shadow forth the greatness of their Creator to whom that reverence passes on. Should he succeed in scaling the lofty height, he would not glory in having conquered the mountain; should he fail, he would not complain that the mountain had conquered him. He set out trusting that God would grant him to make the ascent; and when his trust was rewarded with fruition, he and his companions lifted up thankful hearts to God from the mountain top for His gift, rather for their skill and courage, something, we suspect, unique in modern mountaineering.

Dr. Stuck takes it amiss that the mountain known to the natives round about as Denali, should have received the name of Mount McKinley, and that its companion, Denali's wife, should have been called Mount Foraker. He treats with just contempt Dr. Cook's pretense to immortalize Mark Hanna by calling Peters Glacier after that politician. We sympathize with him. We should have been glad if he had come on the scene earlier to fix forever the beautiful native name; but we fear it is too late now to hope to revert to it. We know how long a certain clique tried to substitute for Mount Rainier, the name of their choice, Mount Tacoma. The result has been a miserable compromise. People round about Puget Sound are now pronouncing the name "Mount Rayneer." It is true that all this was part of the struggle of Tacoma to surpass Seattle. It is also true that we have not conclusive evidence that the natives ever called the mountain by the name of Tacoma. It is true besides that Vancouver's lieutenant deserved to give his name to the mountain, certainly more than Foraker did, probably more than McKinley. But these are only accidental differences; the fundamental fact remains that once an English name has been given to any natural feature, English-speaking people do not revert to native names. On the other hand, it is possible that both the names so displeasing to Dr. Stuck may eventually be lost in local corruptions. He gives some examples of such. Here are one or two others. At the entrance to Controller Bay, near Prince William Sound—both, as Dr. Stuck complains with regard to Cook Inlet have lost the "s", and the former the "p" before the "t"—is an island, called on modern maps "Kayak Island." It is long and narrow. Captain Cook called it "Kay's Island." The gentlemen in the Washington office probably thought that, as it is long and narrow, looking on the map something like a native skin canoe, "Kay's" was an abbreviation for "Kayak." But Cook, looking at it from the sea, could perceive no such likeness in an island thirty miles long. He called it "Kay's Island" after the Dean of Lincoln, who had given him the silver coins he left there with other things after taking possession, as may be read in his "Voyages." Again, going as far south almost of the equator as Kay's Island is north of it, we find in the Straits of Magellan "Cape Froward." A writer in *AMERICA* told us lately that this name was given it on account of its defiant aspect. Such is the common story, which, nevertheless, we are inclined to doubt. "Froward" is a

pretty word; but it is not one that would be familiar to the British surveyors of the Straits of Magellan. On the other hand, they were fond of calling things after their ships and shipmates. Now, in 1859, two small gunboats, the *Forward* and the *Grappler*, were sent out under convoy from England to the Esquimalt station. The long voyage of such small vessels attracted attention. They went through the Straits of Magellan. Not far from the cape in question is found "Grappler Harbor"; and we are much inclined to believe that the cape was originally "Cape Forward." We are going to look it up some day, and make the matter sure.

But now to return to Dr. Stuck, we congratulate him on his book, and hope it will be read widely. H. W.

The Queen's Work is the name of a Catholic monthly magazine that will make its first bow to the public about the middle of the coming March. Though the periodical is meant to be primarily the national organ in America of Our Lady's sodalists, the prospectus promises that there will be a great deal in the new publication highly interesting to every good and zealous Catholic. It is not exactly a class periodical, but it is intended to serve as an organ of Catholic activities, and to show the zealous faithful how they can best serve their own spiritual interests and those of God and their neighbor. It will have stories and sketches of Catholic activities, together with reports of what is going on in this and other countries for the welfare of the neighbor. *The Queen's Work* is to contain stories and articles about the Blessed Virgin, her feasts and shrines, and will tell what is being done throughout the world by her sodalists. "It will describe too," we are told, "the work of non-Catholic organizations in so far as this is suggestive of opportunities for Catholic activity. It will contain articles also on personal holiness, the asceticism of the Saints translated into terms of the life of ordinary men and women. It will give answers to current questions, and explanations of those embarrassing difficulties which a Catholic is so likely to hear from his Protestant friends. In a word, it will endeavor to supply union, energy and initiative to the sodalist, and to any zealous Catholic man or woman."

The publication office of *The Queen's Work* is at St. Louis University, St. Louis, Mo., and its editor is Rev. Edward F. Garesché, S.J., whose contributions last summer to *AMERICA* many of our readers will doubtless remember. It is intended that the typographical make-up and illustrations of the new magazine should leave nothing to be desired. The subscription price is \$1.00 a year.

Father James A. Kleist, S.J., has followed up his "Aids to Latin Prose" with an excellent digest of that book called "Hints on Latin Prose" (Schwartz, Kirwin & Fauss). The scheme of the book is practical, and aims at the collection by the student of the principal Latin prose idioms. Each of the twenty-eight hints is printed on a separate page; then follows an example or two, and the rest of the page is left blank, to be filled in with the student's own observations. The book is well printed, compact and durable, and the hints themselves well chosen to awaken a boy's perception of the Latin idiom.

"The Precipice" (Houghton, Mifflin Co., \$1.35) is Elia W. Peattie's story of Kate Barrington, a "high-brow" suffragist and glorified settlement worker of Hull House. Kate's bringing up has fortified her against receiving religious impressions of any kind. She relishes telling, for example, of her success in getting Peggy Dunn's mother to stop praying so persistently for her wayward daughter and to substitute a talking-machine for a "little bisque Virgin." Before the novel ends Kate is made president of a National Child Welfare

League and finds a meek husband who promises not to hamper in any way her "great work." The heroine's most intimate friends are heathens quite as benighted as she.

As our readers may know, the *Month*, published now for fifty years by the English Jesuits, has extended its field, and is now providing matter acceptable to the English-speaking throughout the world. Its editor has therefore introduced a very valuable page, namely, "A summary survey of current periodicals with a view to recording useful articles: 1, in exposition of Catholic doctrine and practice; 2, in exposure of heresy and bigotry, and 3, of general Catholic interest. He calls it "Notes on the Press," and its composition shows that his survey of Catholic publications is wide indeed. Should he keep it up to the standard set by the January and February numbers—and there is no reason to suppose the contrary—this page alone will make the *Month* invaluable. The New York publishers are the Devin-Adair Co.

In announcing that the *Chicago Tribune* will reproduce its special articles, the *London Times* tells its readers that the western journal is "one of the two leading daily newspapers of the United States." No one will question the fact. The *Times* has said it, and that settles it. Neither will anyone grudge the *Chicago* newspaper the encomium. Nevertheless, the editorial rooms throughout the country are not at peace. Proprietors are asking editors, sub-editors are asking department-editors "which is the other?" Will not the *Times* speak out and let us know "where we are at"?

Frederick Pustet has recently published a new edition of the Latin Vulgate, edited by Father Michael Hetzenauer, Ord. Min. Cap., Professor of Exegesis in the University of the Pontifical Seminary at Rome. The most noteworthy characteristic of the book is the typographical arrangement of its contents. To make the text more readable and agreeable to the eye, captions, sub-heads and marginal titles are freely used, the page is divided into paragraphs, the numerical divisions of verses is made as inconspicuous as possible, and the poetical books of the Old Testament are so printed as to indicate their metrical nature. Yet the thin, red-edged pages of the volume, for some reason, are not so attractive looking as the reader of this description would perhaps suppose, for the text seems too compact and crowded. That may be due to the type that is used. Father Hetzenauer has added an *Appendix Critica* of variant readings and of notes on the Greek or Hebrew texts of the Bible. (Price, \$3.00.)

Flora Tilt has made a story entitled "Sacrifice" (Herder, 75 cents), the medium for expounding Catholic Truth to groping Anglicans. The doctrine and devotions of the Church are explained in easy conversations full of pat comparisons and anecdotes. The end of the book finds nearly all the Protestant characters converted. The story, which is in its second edition, has been furnished with a preface by Mgr. Croke-Robinson.

The *Boston Evening Transcript*, answering a New York periodical's charge that "Boston has no morning daily paper that is a credit to it, or even tolerably representative of the 'light and leading' of the world-famous capital of New England," has this to say: "Is there a single one of all the morning papers of New York City to be compared, either in external appearance, or intellectual and literary quality, in dignity and good taste, or in political and moral influence, with the *London Times*, or *Telegraph*, or *Daily News*? Let the dailies of the greatest American city begin in the abating of headlines, in relegating criminal and other local sensations to the secondary positions allowed them in English news-

papers; let them publish faithful and intelligent reports of public meetings, instead of 'stories' compounded of high-spiced bits culled here and there. The competition is for the tastes and appetites of the largest numbers, there no less than here. Mr. Pulitzer's school of journalism at Columbia, excellent as it may be, is neutralized every day by the example of the *New York World*, conducted on the lines established by him."

Educated laymen who have been looking for a book of short readings based on St. Thomas Aquinas and his commentators, will doubtless find what is desired in "The Human Soul and Its Relations with Other Spirits," a work by Dom Anscar Vonier, O.S.B., Abbot of Buckfast. "My task," he says, "has been to explain some of the philosophical truths of Scholasticism in as simple language as possible." Those, however, who have made a course of Catholic philosophy will profit most by the book and will find it a good antidote for many of the wild theories so widely current nowadays. (Herder, \$1.50.) Another work taken from the writings of the Angelical Doctor is Father Hugh Pope's "On Prayer and the Contemplative Life." (Benziger.) The treatises in the "Summa" on Religion, Devotion, etc., are put into English and prefaced by a good sketch of the Saint's career. If books like the above will make Aquinas not only admired by modern Catholics but even read and pondered, excellent results will follow.

"Half Hours with God's Heroes," by Rev. Thomas D. Williams, is a most readable and well selected set of stories from the Old Testament (Murphy Co., Baltimore. \$1.00). There are 32 stories in 260 pages, and 24 excellent full page illustrations. They include in a connected and pleasing narrative nearly everything in the Sacred Books of the Old Dispensation that excites the interest and is within the comprehension of the young, and are admirably adapted for school and family use. They have the Imprimatur of Cardinal Gibbons, the Ordinary, a sanction which was missing in "The Divine Twilight," a book of *verbatim* selections from the Old Testament noticed in AMERICA of January 24.

The latest volume of Frederick Pustet's "Bibliotheca Ascetica" is a "Mensis Eucharisticus sive Exercitia Eucharistica et Liturgica ante et post Missam. Auctore, P. Gaspare Druzicki, S.J." The matter in the little book's 650 well-packed pages is divided into four "weeks" of prayers and reflections that can be appropriately used before and after Mass and Communion. The first section treats of God and His perfections; the second, of the Incarnate Word; the third, of Our Lady; and the fourth of the Angels and Saints; while special exercises are added for the greater feasts of the year. Priests and religious who like to pray in Latin will find in this "Eucharistic Month" abundant food for the soul. (Price, \$1.20.)

The Catholics of India have for many years had three newspapers, published respectively at Calcutta, Bombay and Madras. A fourth has now been added to the number. Its field of operations is northwestern India. The originator of the new paper is Archbishop Kenealy of Simla. He has shown remarkable enterprise in the method of inaugurating the publication. The paper is published in the summer capital of India, the hill station, in sight of the Himalayas, where all who can take refuge in the hot season. Though the *Simla Times* began its career as a Catholic paper only on January 1 of the present year, it is really the oldest established paper in Simla. It was first issued in the year 1891, but until the archbishop took it over it was only an advertising sheet, publishing no news. It had, however, a

wide circulation and a good advertising connection. For a new paper advertisements are not easy to obtain, and the work of organizing a printing establishment and the distribution machinery is a very serious one. The archbishop heard that the *Simla Times* was in the market and purchased it, and was thus able to start his paper as a "going concern." He has secured an efficient staff of correspondents in India and abroad, and promises that the paper will deal not only with purely religious topics, but with Indian and Imperial interests generally and with art, literature and science. Illustrations of topical interest are to be among its features. It will be a useful auxiliary to the mission work of the Church in the northwest of India, not only as a newspaper, but also because its well-fitted printing plant will be available for the production of Catholic literature.

BOOKS RECEIVED

Longmans, Green & Co., New York:

Lives of the English Martyrs, Second Series, The Martyrs Declared Venerable. Vol. I. 1583-1588. Edited by Edwin H. Butron, D.D. and J. H. Pollen, S.J. \$2.50.

Houghton, Mifflin Co., Boston:

In Freedom's Birthplace. A Study of the Boston Negroes. By John Daniels. \$1.50; The Precipice. By Ella W. Peattie. \$1.35; Burbury Stroke. By William John Hopkins. \$1.25.

P. J. Kennedy & Sons, New York:

Pictorial Instructions for Catholic Children. 50 cents.

Jewish Publication Society, Philadelphia:

The Haskalah Movement in Russia. By Jacob S. Raisin, Ph.D., D.D.

German Publication:

Volksvereins-Verlag, M. Gladbach:

Kino und Schule. Von Professor Dr. Adolf Sellmann. 1M.

Pamphlets:

Burns & Oates, Ltd., London:

Kikuyu, or "A House Divided." By Father Bernard Vaughan, S.J. One Penny.

Central Bureau of the Central Verein, St. Louis:

Church and Trade Unions in Germany. Christian Unionists' Reply to Dr. Erdmann. 2 cents.

The Catholic Truth Society, Pittsburgh, Pa.

Christian Science and the Catholic Church, a Deadly Parallel. By Thomas F. Coakley, D.D. (Second Edition.) 5 cents.

THE DRAMA

Practical Action in Cincinnati

The Hamilton County, Ohio, Federation of Catholic Societies has declared a boycott, to last the entire season, on every theatre which will produce any one of thirty productions considered by the Federation objectionable to Catholics.

The action of the Federation has awakened considerable comment. One Cincinnati manager, whose house is booked by Klaw & Erlanger, is quoted as saying: "I am satisfied that the average man or woman, no matter how devout he or she may be, does not like to have some one dictate to him or her how to be amused." This manager is not personally known to us, but, as his house is booked by Klaw & Erlanger, it is quite possible that he is not very widely or intimately acquainted with men or women who might be classed as devout. He would probably be surprised to learn that there are young men in Cincinnati who do not pretend to be devout but who are anxious to be decent, and who freely confess that for the last several years they have not dared to take young women to any theatre in Cincinnati without first inquiring carefully into the nature of the performance. These young men were looking for what the manager in question does not think the devout would like.

This same gentleman is quoted as saying further: "The chances are that the average man, if told in his church or his club by somebody in authority that he should not under any conditions see a certain play, will be more than anxious to see it." Now the average man of any kind is the man of

that kind with whom we are generally acquainted. Without wishing to say more than the truth requires, this gentleman's acquaintances among church-goers must be with those who go—seldom. The gentleman may be better acquainted with the average clubman, and the morals of the average clubman are often the target of moral declamation, but, after all, we ought to give even the devil his due. We think the gentleman is too hard on his friends.

The fact of the matter is that this gentleman and others either do not understand what the Hamilton County Federation has done or do not understand the meaning of the word dictate. When a body of men of their own volition agree to carry out a measure of any kind, they have entered into a free compact and are not submitting to servile dictation. The members of this Catholic Federation have not laid down a law for anyone not of themselves—not even for the theatre managers. They have not forbidden or pledged anyone except themselves not to go to certain theatres, and they have not tried to forbid any theatre to present even certain plays. They have only agreed among themselves not to patronize certain theatres if objectionable productions are given the boards in these houses.

The aim of the Federation's resolutions, and of all such resolutions, is a better moral atmosphere in the theatre, and some people are naturally inclined to resent any such aim as dictation. To the criminal, prisons are an unwarrantable dictation of morality.

It is to be regretted, therefore, that the editor of a Cincinnati paper which is generally reputable, and whose dramatic critics have done a great deal to drive the undesirable from the local stage, should disapprove of the action of the Federation. We believe that this editor is a bit inconsistent. He approves of the Drama League for its efforts to elevate the stage, while he criticizes the Federation for an effort in the same direction. "The English theatre," he says, "reached its lowest ebb after the justly outraged Puritans withdrew entirely from its activities." It should be remembered, however, that between boycotting the theatre as such, which we think the Puritans did, and boycotting the theatre not as such, but only for undesirable productions, there is a difference which seems quite perceptible.

The editor does not seem to recognize this distinction, and he goes on to say: "It would be far better for the theatre and the public if organizations that concern themselves with the morals of the stage should assume an affirmative attitude towards the good things of the theatre instead of a negative one against the entire drama." Now the editor must have read what his own paper quotes from the manager referred to above: "We are forced to accept the attractions given to us by this firm (Klaw & Erlanger). A protest might be filed against some particular attractions that seemed off color, but it is a question whether such a protest would have any effect. The chances are that the theatre would have to remain dark during the week if the attractions were not played as originally booked." The italics are ours. There is no need of comment.

These words indicate very plainly that what this manager, and others of his kind, want to avoid more than anything else—more than loss in art and more than loss in morals—is loss in receipts. If this is the reason for the presence of objectionable programs why will it not be a reason for the absence of the same?

Take the case of the city in question, Cincinnati. It has a population in itself and in adjacent towns of five hundred thousand. If the ten thousand men and women in the Hamilton County Federation be counted with their families, and with others whom their action will influence, it is quite possible that fifty thousand people in greater Cincinnati will take up the boy-

cott. It is beyond our power to figure here with absolute accuracy, but it looks probable that this will mean a loss to any boycotted theatre of ten per cent. of its patronage for a whole season. As the boycotters are of the class that frequents the higher priced houses, the consequent results in the box-office will give managers the same reason for decent as are now offered for indecent shows. Will it not be cheaper to close the house for a week than to suffer for a year such losses as we have indicated? The proposition of the Hamilton County Federation is worded negatively, but in sense and as far as the betterment of the theatre goes it is strictly affirmative.

The same manager doubts whether a boycott can act without arousing the curiosity which results in "capacity houses." If this gentleman and his confrères would really be glad, as he says he thinks they would, never to have attractions which are unsavory, they can probably prevent the "capacity houses." It is not the protest of decent people against a play, but the advertising of that protest,—usually given by publicity agents of theatres or productions,—which makes "capacity houses."

If the program of the Federation is carried out, there need be no noise such as will contribute to "capacity houses" for undesirable productions. Theatres will be told long in advance what plays are objectionable. If the theatre neglects the warning, the Federation will raise no outcry either immediately before or during the period of production. After the show has passed the boycott can be announced, and the theatres can be made to pay for their delinquency. The premonitory warning given early in the season will supply no advertisement comparable with that which rises without any provocation from the reeking brain of the press agent of a pornographic show.

Something must be done and it cannot be done without some publicity. We do not condemn decent citizens anywhere if they are the occasion of some publicity for a vice which they are attempting to extirpate.

Conditions in Cincinnati are not unique. It is a city smaller than some, larger than others in the United States all suffering from the same revolting conditions in their playhouses. The Hamilton County Federation has started a movement which deserves to be followed. If all the associations of decent men and women, Catholic and non-Catholic, the country over would imitate the example set and pledge themselves to the same policy, certain theatrical managers and magnates, owing to their ignorance of art as distinguished from vice, would probably have to go out of business. Certain present-day inventors of lewdness would have to betake themselves to their proper purlieus; certain men and women, who are not actors or actresses, but panderers and prostitutes, would be driven back to the brothels, but men and women who are actors and actresses would be returned to the boards. Playwrights would be encouraged to their work; men of culture and refinement, with a sense of the drama's meaning and work, would find in the direction of our theatres a congenial sphere of activity, while the general public could open the doors of our playhouses and feel sure that they were passing into homes of art and not into dives of vice.

JOHN P. McNICHOLS, S.J.

EDUCATION

Industrial Education—Report of a Committee of the National Manufacturers' Association

The Efficiency Society of New York City recently forwarded to its members a pamphlet on "Industrial Education," which is practically a reprint of the Report of the Committee on Industrial Education submitted to the National Association of Manufacturers at the eighteenth annual convention of this latter body held in Detroit on May 21 of last year. A copy of the pamphlet has been referred to AMERICA with the request that we publish a criticism of the views expressed in its pages. There are many

Catholic teachers interested in the problem of industrial training, as in every other phase of educational work among us, and the scheme endorsed in the pamphlet will no doubt carry some weight with these, considering the source from which comes the plan that is urged.

The National Association of Manufacturers is certainly not an organization that would ordinarily be charged with favoring a quasi-Socialistic system of general training; and when its committee, in order to lay a basis for industrial efficiency in the land, squarely puts that body on record as favoring the demand that attendance of all youths up to the seventeenth or eighteenth year at continuation and part-time schools be made compulsory by State enactment, the position held in the community by the Association naturally lends a certain influence to that demand.

There is in the pamphlet the wonted speciousness of pleading shown by faddists in proclaiming the reasons which impel them to favor their peculiar hobby. "There are said to be," the chairman of the Committee states, "about 2,000,000 boys and girls in the United States between fourteen and sixteen years of age out of school and for the most part at work in gainful occupations. If there is this number, and in any event the number is very great, it marks our common school system as so hopelessly, wickedly inefficient and damaging as to call for instant and tremendous consideration and readjustment. . . . Substantially all our children who go into the industries leave school at fourteen years of age, by the end of the sixth grade, when they have been taught nothing but a little reading, writing and arithmetic, and possibly a little geography, most of which they proceed quickly to forget. Half of the children who enter American schools, so leave them,—uneducated, undisciplined, undirected." What readier cure of the evil can be suggested than the use of the people's millions in ways that connote an educational revolution!

It avails little to point out that the proposed compulsory enactment will be along lines which imply a conception of the social use and meaning of a public school never dreamed of by those who founded the public school system in this country. They were content, we remember, with the aid of public funds to multiply schools so as to put the acquisition of an elementary education within the reach of practically every child in the land. They were well in accord, too, regarding what that elementary education should comprise. The child, said they, who had been thoroughly drilled in the rudiments, in the three R's, as the homely phrase of the olden day put it, and who had learned how to apply his mind, how to study, had received a good elementary training. No attempt was to be made to force his mental growth by compelling his attention to incidental side features of instruction.

But much of the school legislation of the past few years marks a singularly wide departure from this simplicity of aim; as it evinces, as well, a marvelous change in the judgments of innovators concerning the State's legitimate educational activities. The pamphlet before us boldly affirms: "Compulsory attendance from the fourteenth to the sixteenth year (better the seventeenth or eighteenth), is necessary for children in employment, and for that fifty per cent. of the child life of the nation which leaves school by the end of the sixth grade. Anything else is a continued playing and compromising with right and necessity. This education is not a boon or a privilege. On the part of the child, it is a birthright. On the part of the State, it is absolutely necessary for the safety and advancement of society. To leave attendance optional is to substitute for necessity and right, personal preferences, good nature and more or less cheap persuasion. It is to have some employers and some parents do right because they are willing to, and others sacrifice the child life entrusted to them for any one of a thousand cheap excuses." One can scarcely imagine a paragraph more densely packed with false assertions and unfounded demands.

Compulsory attendance, such as the report favors, is *not* necessary for the classes of children therein described, and it is, therefore, false to affirm that any deviation from the policy demanded is "a continual playing and compromising with right and necessity." The industrial training to be attained through such attendance is both a boon and privilege. It is *not* a birthright of the child, and, on the part of the State; it is *not* absolutely necessary either for the safety or for the advancement of society. The whole contention—no one will say it is an argument—of the framers of the report smacks of the absurd view of those who accept the idea of an omnipotent State, the source and fount whence flow all rights, even those essential to the family. There are, thank God, still among us men who do not accede to that view; men who recognize the fact that domestic society with all its inherent and constituent rights and with all the privileges which spring from its essential end, by its very nature is anterior to the civil State; and that, in consequence, the primary object of this latter is not the absorption of these rights and privileges, but rather the protection and safeguarding of them. To concede, however, to the State the right to compel all parents to keep all their children in certain kinds of schools for a certain number of years and for certain specifically defined instruction is to invade the most sacred of parental rights, that, namely, of directly and immediately providing for the educational formation of their little ones in the manner which they themselves approve and which aptly satisfies the obligation their condition in life imposes upon them. Nor does one, affirming this, question the State's authority to compel those parents, who are neglectful of their duty in this respect, to give to their children the opportunity for such essential training as the common good demands. That indirect right the State possesses of its very nature, since its duty to safeguard the well-being of all its members supposes it; but the compulsory authority it thus enjoys is vastly different from what the present report would fain see established. Moreover, while we concede to the State all that fairly pertains to its legitimate educational activity, we must not forget that mental education and material progress that may result therefrom do not constitute the adequate goal of attainment which we have set for our educational policy. It does not fully realize its aim merely by fitting the young to be expert agents in the promotion of prosperity.

Finally, even though we were minded to favor the demand laid down in the present report—the compulsory schooling of all youths up to the seventeenth or eighteenth year in order to lay a basis for industrial training—no one can fail to recognize the serious inconveniences that would result. One need not insist that economic conditions, to say nothing of the contrariness of human nature, are unfavorable to the initiation of such a policy. Were it, despite this, forced upon the community, it were easy to use the same line of argument as that advanced in this pamphlet to uphold the necessity of "compulsory" schooling of everybody through high school and college in order to lay a basis for professional training—a State Socialism too close to Bebel and his kind, we opine, to merit the approval of the National Association of Manufacturers.

We do not mean, when we thus put ourselves on record as opposing the policy advocated in this report, to imply any disregard of the advantages that would accrue from the industrial training of many of the young lads leaving school at an early age. But the State is not a socialistic paternalism endowed with the right to *compel* its members to avail themselves of every social and civic facility that may be helpful. Nor is the public school, as understood among us, the place to make the experiments our reformers would fain introduce into our educational methods. We all admit that the common good to-day legitimizes the insistence of the State that every child shall receive a good elementary training such as we defined above. In view, however, of the common outcry against the inefficiency of the

elementary schools, one is justified, were there no other reason urging it, in mistrusting the prudence of adding to the already crowded public school system the burden of the care of the novelties these experimentalists plan to impose upon the community.

M. J. O'C.

ECONOMICS

Fertilizers

We have been accustomed for so long to look upon our country as more than equal to any physical demand upon it, that we are astounded at hearing of a shortage of food within its borders, and of the necessity of importing food from abroad to which the country, that used to supply foreign nations out of its abundance, has been reduced. The abnormal increase of the town population, producing nothing, yet needing to be clothed and fed, is, as we have seen, the chief cause of this change. There is another, easier to handle, which ought to be considered. The country is big enough, after all deductions have been made for mountain and desert, three million square miles ought to support many more than a hundred million people if it were managed economically. As we are now managing it, it is unequal to the support of even a hundred million. We want unlimited runs for cattle, unlimited runs for sheep, unlimited acres for growing wheat. We have not got them, and consequently we must give up the old methods that supposed land practically unlimited and adopt new methods founded on the actual proportion of our territory to our population. We discussed a fortnight ago the actual situation with regard to cattle; we shall now discuss the grain-growing question. In this our position is that we have an immense acreage under wheat every year, with which the yield is quite incommensurate. In the Dakotas, for instance, thirty years ago thirty, forty, forty-five bushels an acre was a common crop; now the growers reap twelve to fifteen. The reason is that the land has been exhausted. Could we restore it to its original state, the grain-grower might become a farmer; that is to say, he might change his practice of growing wheat only, into that of producing also cattle, dairy products, etc. One with, say, a thousand acres, would be able to get as much wheat from three to five hundred acres as he does now from his thousand, and could therefore practice rotation of crops and fallowing, and so treble the productiveness of his land. Thus the food question would be settled.

The impoverishment of the land means this, that by continuous cropping it has been deprived of the nitrogen, phosphorus, potassium and other compounds absolutely necessary for the growth of wheat. As we said some time ago, the methods we have followed of reaping a crop in the Far West, transporting it to feed the cities means this, that every year we take out of the soil some of its necessary salts to pour them into the sewers, whence they are carried into the sea to be lost irrevocably. Could they be restored to the soil from which they have been taken, the solution of the food question would be accomplished.

Something has been attempted in the way of an economic treatment of sewage by certain European cities. Some of these have sewage farms in the neighborhood which, enriched by the sewage, yield good crops. Others, after the water has flowed off dry the solid remainder, press it into cakes and sell it as a fertilizer. Some manufacturing towns treat the sewage rather with a view of recovering manufacturing waste, as, for instance, Bradford, in England, famous for its cloth, which recovers wool grease every year to the value of \$250,000. These generally allow the farmers of the neighborhood to carry away the solid residuum. But none make any attempt to recover the nitrogen and potassium compounds, most valuable elements of all. The reason is because these are soluble and could only be recovered by evaporating the water containing them, a task impossible under

existing sewage conditions, which include the use of an immense amount of water. In some densely populated countries, such as Belgium and China, the waste matter from houses, except in the cities, is carried directly to the fields, and attempts have been made to do the same in the cities themselves. In this case such matter is not passed into the sewers, but into closed bins, which are removed regularly at night. But the cost of this method is very considerable, and boards of health object to it. In several cities, however, there is a double system of sewers, one for carrying off rain water and other water containing little or no fertilizing matter, and another connected with the houses. This reduces immensely the amount of water to be handled in any method of recovering the valuable salts, and is a step in the right direction.

If the sea receives salts extracted from the land, there is no reason why the sea should not replace them. We mentioned some time ago the giant kelps as a source of potassium salts in which they are very rich. They are easily handled and dried. It is true that in the drying a large part of the salts comes out to the surface and might be lost. But this could be prevented by the use of enclosed drying houses. The dried kelp could be burned in suitable furnaces, and the products of combustion cooled in chambers where the salts would be deposited. The heat of combustion might be used for the drying of the next charge of kelp. In this way the salts would be obtained in a concentrated state that would make transportation an easy matter. Moreover, for the obtaining of such salts we need not be confined to the natural supply of sea-weed. There might be sea farms for its cultivation in suitable places, many of which could be found in the rocky inlets of the Atlantic and the Pacific coast. At least, the experiment is worth trying.

As the replacing of the salts in the soil is so important a part of the true solution of the food problem, it concerns the whole nation, not merely the agricultural part of it. It might, therefore, be made very properly a national work, the Government providing the fertilizer and obliging the cultivator to use it as well as the fertilizing elements that he would have at hand by the practice of mixed farming.

H. W.

PULPIT, PRESS AND PLATFORM

Great Daily Paper to Reach All the Nation a Vain Hope

Addressing the Pulitzer School of Journalism at Columbia University, on February 16, Don C. Seitz, business manager of the *World*, said:

"Every now and then a man comes along who wants to make a great national daily. I wish he might, but how can he? In this day of highly developed press cooperation the country prints practically all the news that one finds in a city paper, and consequently every paper makes its appeal to the reading public on local issues.

"A paper in New York City cannot make any impression on Philadelphia, Washington or Boston, and if it is impossible for one of our big papers to get a circulation in any of these cities, how can we expect a paper printed in New York to make an appeal to Chicago or San Francisco?

"I know that this is true because the *World* has tried more than once to make a showing in some of these cities. I was asked once by a prominent man in Washington why we did not make more of a certain measure that was then before Congress. It was a big issue to the Congressman, and this man thought we should play it up. I asked him how many papers he thought we sold in Washington. He said 2,000, and I told him that we sent only 300 down every day.

"We also tried to create a field for the *World* in Boston, and even went to the expense of hiring a special train at the cost of \$700 a day. We sold exactly 300 copies of the *World*

in Boston each day that that train ran. I might say in passing that Boston has the highest culture and the worst newspapers in the United States."

ECCLESIASTICAL NEWS

There were 218 Catholic ladies present at a luncheon given in the Hotel McAlpin, this city, on February 19, for the purpose of promoting the collection of the fund necessary to build a chapel in honor of the Immaculate Conception, at the Catholic University, Washington, D. C. Mr. A. J. Talley presided, and addresses in favor of the project were made by Dr. James J. Walsh, Rev. S. C. Fay, of the Catholic University, and the Right Rev. Mgr. M. J. Lavelle, V.G. The collections for the fund so far were stated to amount to \$28,000.

Rev. Thomas Murphy, S.J., Superior of the Jesuit Mission Fathers of Ireland, arrived in New York February 24, on his way to preach the Lent in Montreal. He was accompanied by Father Phelan, S.J., who gives the Lenten course at All Saints', New York.

The "Agenda" of the Sacred Congregation of Rites for 1914 states that several processes of canonization are to be discussed early in the year. The Bishop of Orleans is making special efforts to promote the cause of Blessed Joan of Arc, and it is noted that on April 22 a preparatory congregation will be held for the purpose of discussing the miracles which have been adduced for the canonization of the French heroine. On May 16 an ante-preparatory meeting of the Congregation will deliberate on the causes of the Venerable Marie Madeleine Fontaine and Marie Clotilde of St. Francis Borgia, and a companion, Daughters of Charity and Ursulines of Valenciennes. Another ante-preparatory meeting will be held on July 28 to discuss the martyrdom of the Venerable Oliver Plunket, Archbishop of Armagh, and the miracles attributed to him. A session of the same kind will be held on December 22 to consider the miracles attributed to the intercession of Blessed Gabriel, Passionist.

The Congregation of Rites also have been examining a singularly interesting Cause in the life of Father P. Maunoir, S.J., who in the seventeenth century did so much to forward the work of missions and retreats, and was so closely associated with the Ven. Michel Le Nobletz, whose heroicity has just been acknowledged by the ecclesiastical authorities empowered to investigate it.

OBITUARY

The Rev. William P. Brett, S.J., died at Carney Hospital, Boston, on February 15. Born in that city November 26, 1852, he left Boston College in 1871 to enter the novitiate at Frederick, Md. After finishing the usual studies of the Jesuit, Father Brett went abroad for a special course in scholastic philosophy and theology. On his return to this country he was made professor of philosophy and subsequently of theology at Woodstock. After being occupied for some years in the works of the ministry in Philadelphia and Washington, Father Brett was appointed Rector of Loyola College, Baltimore, but was soon transferred from there to succeed Father Burchard Villiger as Rector of the Scholasticate at Woodstock. He held that office for about four years, returning in 1907 to Boston, where he filled until shortly before his death, the chair of philosophy. Falling seriously ill in January, to save his life, it was decided that an operation was necessary. He failed, however, to recover. Father Brett was a man of unusual intellectual gifts and an eloquent speaker.